# CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MAY 7, 1836. NO. 769.---VOL. XV.—NO. 19.


## RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

### AN ELDERLY CLERGYMAN'S REMINISCENCES.

*Chapter VII. The year 17—. A chapter of Accidents. The brith of a son. Aunt Nancy the Nurse. The Baptism. Farmer Burrill's children belated at Church. The sleigh taking fire. Farmer Burrill's misfortune. The misfortune turning out a blessing.*

The year, of which I am about to speak, was a peculiarly happy one in its commencement, and yet, in its sequel it proved emphatically a chapter of accidents. Some unfortunate as well as sorrowful things occurred among my beloved flock; the ways of Providence about us seemed dark, and my own dwelling was visited by the bitterness of bereavement and the solemnities of death. Nevertheless it turned out, like all the dealings of the divine hand, best for us at last. The discipline of Heaven, I trust, was sanctified to us all.

The year, as I have already intimated, came in with smiles. New years morning, in our united village, was always a season of reciprocal interchange of charities and kindness. At the time, to which I refer, a wealthy merchant, in France, who had left us in early life, transmitted quite a large sum of money to the Parish, 'to be appointed' as he expressed himself 'for the support of pure religion and worship of God in his native village.' This was an encouraging circumstance in our comparatively feeble state. My people also tendered us personally many kind mementos of their good will and attachment; and, added to all, we had a still stronger call for gratitude in the birth of a lovely boy. This event opened to us new sources of feeling and still more if not deeper springs of happiness. We began to experience hitherto unimagined pleasures, and to paint at once behind the curtain of the future new visions of hope brighter and more glowing than all of the past. It will be seen how it pleased Heaven to darken and scatter them, to moderate and temper our expectations from the world, and to lead us to begin, with an object so dear, to lay up our treasures in the heavens, that with them our hearts might be there also.

The birth of our boy brought immediately into the family the old village nurse, Aunt Nancy, known to fathers and mothers and children for at least three generations. Her husband had been drowned at sea, when a young man, and left her a youthful widow, not twenty years old, with two children, one of whom proved her comfort and solace, while the other was a dwarfish idiot. From the hour when her early friend was buried in the deep, to the time of which I am speaking, her time and labors had been devoted to the sick; with them she had found her principal support, and far more than that, even satisfactions unspeakable in her benevolent ministrations. A ready helper was she indeed to all around her in every hour of trouble and need. She was no gossip, nor had she any one of those defects, which often seem attached to one of the same and similar occupations. Early trial and Christian principles had wrought in her their blessed fruits—a quiet and even temper—the most deep rooted sense of duty, and the love of doing good for its own sake. It naturally occurs to me to mention her in this connection, for my chief acquaintance with her was while she waited upon the first days of our child. Let me bless God for the good influences she exerted on my mind in her short stay with us. Her earthly labors were closed also the same year, and that again binds her in my memory with the innocent one we lost. Meek and pure minded spirit! how did it please God by his bitter chastisement to make thee a ministering servant of his mercy. How didst thou leave the influences of thy Christian life—the seed perhaps of salvation, a sanctifying and redeeming thing on many souls! How hast thou been missed since thy spirit went to its reward! What a place didst thou fill of usefulness and great honor! How often amidst the vain admiration of men, amidst their extravagant praises of the empty great, has the recollection of thy sphere of unpretending worth risen before my eyes—unknown to courts and fashion and the noisy world—and the Poet's touching lines assumed all their living truth:

> 'Full many a gem of purest ray serene
> The dark unfathomed caves of ocean bear:
> Full many a flower is born to blush unseen,
> And waste its fragrance in the desert air.'

I pass over much, on which it would be pleasing to enlarge, more interesting doubtless to ourselves than to others. The christening of our child is associated in my mind with quite a singular occurrence, as unfortunate too at first as it was singular, yet at last productive of great spiritual improvement. It was a cold blustering Sabbath in February when we carried out our first-born to be baptized. There was, it may naturally be supposed, some little interest awakened among the flock when it was known, as it could hardly fail to be, that Mr Lee's child was to be baptized. The Saturday afternoon previous they came, our kind flock, near by and afar off, to see that all was prepared for the little one's appearance. I need not speak of the baptismal service, in which there was nothing peculiar. There was manifestly a very general attendance of the Parish, and a strong interest shown in the rite and in us. The following event might be safely said to have had its origin in this general interest. I observed, as I rose to the sermon, after which unlike the practice of later days, the baptism was to be administered, that the two daughters of Farmer Burrill, with their little brother, came hastily into the meeting-house, evidently somewhat belated. It was an unusual occurrence as well with them, as with the rest of the audience. Farmer Burrill and his wife were absent from home, and the younger portion of the family had neglected to wind up their clock,—a service, for the most part, very scrupulously attended to at that day, on Saturday night. Accordingly the clock had stopped half hour before the afternoon service, and caused their late appearance. But the worst part of this apparently trifling omission was yet to come. The services of the day had closed and the audience were already dispersing, when a hired man rode up from Farmer Burrill's, shouting fire and saying that his barn was more than half consumed, at the same time expressing great fears for the safety of the house. The bell of the church was instantly rung and the principal part of the congregation turned their steps in the direction of the fire. I stopped to make further inquiries of the messenger, not a little impatient of the delay, while the children of Mr Burrill in great anxiety and alarm were searching for their horse and sleigh. 'You may give up your search,' said the man, 'as well first as last. You'll not see your sleigh again, and you may thank your stars if the horse is not already burnt up. Why did you leave your stove amongst the straw,'—and away he went to join those already upon the spot. It appeared that, in their haste to make up for lost time, and, if possible, to be in season at church in spite of their detention, they had left their horse unfastened, and what was worse and the cause of the accident, their foot stove also in the bottom of the sleigh. Scarcely had they left it when the stove caught the straw in which it stood, the horse became frightened at the smoke, and away he had raced back to the barn whence he came out, with the burning vehicle at his tail like Samson's foxes admidst the standing corn of the Philistines. Being the Sabbath day, he was only seen once while on his way, and the merest accident revealed the already half consumed barn to the messenger who gave us the alarm. For a long time I attempted in vain to pacify the affrighted children. With a self-condemnation more severe than just, they accused themselves as criminally the cause of the accident and felt as if they should be unpardonable in their parent's eyes. They accompanied me to the Parsonage; —with my own horse and sleigh I carried them home, only however to bring them directly back. The scene was a piteous sight. Farmer Burrill's barn was utterly consumed and with it the dwelling house, almost new, all the sheds and outhouses around, and the unfortunate horse besides, who at second hand had lighted the conflagration. With the exception of quite a large portion of household furniture, saved like a brand from the burning, one or two carts and some farming utensils, all was a black pile of smoking ruins.

It would lead me too far aside to enter into all the details of this occurrence. The children remained with us at the Parsonage till the return of their parents, and a dull return it was: a return to [illegible] deeply reversed. For the whole family it was indeed no ordinary misfortune. For many years they had been working early and late through many self denials, along the rugged up-hill of life; and were just beginning to experince its rewards. The blast and the mildew came in a single night, and from prosperity, they fell back to deprivation, some wounding mortifications, I am sorry to add, for they should have been stored with principles to have raised them above this —and to have led them to a renewal of their old efforts and toils of their early days. A commendable and very general sympathy, in their behalf was awakened in the Parish. They experienced much kindness, as Sylvanus the negro expressed it, 'they had many a lift when nobody was looking on.' After a few years their buildings were rebuilt, matters *seemed* all restored and to be going on as prosperously as ever before;—still Farmer Burrill and his family have never been, in the brown cottage, as to worldly prosperity, what they were before. Nevertheless what is far better than all that,—they will not regret my saying it—their characters every one have been mercifully tried. They are better beings for their reverses and struggles. They think more of the realities and less of the shadows of the world. They live and act and talk as if life had some meaning to it, as if death were a certainty, and not, as with half the world, a fiction, an event that may perhaps come and is just as likely not to come, and as if the future had something to animate and wisely direct us here, something of joy unspeakable to be inherited hereafter. Adversity has touched them with a salutary power. No where amongst my flock, all of whom are dear, do I go with more alacrity and delight, no where with more improvement and edification than to Farmer Burrill's: and when I returned, not two weeks ago, from a social visit to the brown cottage, from my heart I blessed God, who had turned this early misfortune of a prosperous family to be the means of their spiritual sanctification and growth. My heart swelled with gratitude to the Source of all mercies for his great goodness, manifested in darkness at first, but still closing in clear and abundant light, and through the discipline of a cloudy disappointment ripening a whole family for the skies; their vain imaginations brought down, their spirits chastened, their love of empty and unsatisfactory things converted into the love of the true and the just and the abiding, and an old man like farmer Burrill shedding his good influences, like the dew blessing the earth, on all around him, and talking thus in the true spirit of a Christian—a servant waiting in serenity, cheerfulness and joy for the coming of his Lord. 'Mr Lee, it is not to be deplored, I count it rather among my choicest blessings—the burning of my possessions, now more than forty years ago. I was then a young man, in the heyday of hope and exultation; and as the young often are thoughtless, very thoughtless, not chargeable with any gross offences, honest no doubt, attentive at church, a serious communicant, ready to aid the good cause wherever it might be. Mr Lee, I fear it was formality and decorum and not the true, genuine spirit of religion that fed all this. My best affections, I know, were of the earth earthy. The Lord prospered me. His candle was burning bright before me. But there are better gifts than these. I think they have come to me sowed in tears but reaped in joy. I am now an old man. The Psalmist says, "he that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.' I have my sheaves. They are within me. They are about me. If the world could buy back for me my possessions as they were, it would be a poor offering if it must be received at the cost of what I prize so infinitely above them all. We think less now of the outer and more of the inner stores. Our evenings and all our spare moments from the duties of the day, are delightful communings. My family like to hear me speak of what are called, what I once called the dull, solemn things of life. We live delightfully. I never was so rich. We are all of us seeking to live to a worthy account, and our faith is strong,' turning to one of his daughters, 'yes strong, even yours, Betsey, is strong now, that what we begin to experience here will be renewed again in the presence of the Lord.'

'And thy faith, aged servant, shall not be in vain'—so I found myself soliloquizing as I left Farmer Burrill's yard. Thou and thine have profited by the discipline of life. Would to heaven that we might all in our stations profit as well. Thy chastening for the present, as it passed, not joyous but grievous, has worked out for thee a far more exceeding, even an eternal weight of glory. Thy faith shall not be in vain: as thou believest so shall thine inheritance be. 'They that wait on the Lord shall indeed *renew* their strength: they shall mount up on wings as eagles: they shall run and not be weary: they shall walk and not faint. REUBEN LEE.

FOR THE REGISTER AND OBSERVER.

### A POPULAR ILLUSTRATION.

'Suppose a king makes a law, that if any one of his subjects commits murder, he shall be put to death. Shortly after a man is taken up for this very crime. He is brought before a court where murder is proved against him. By the law of the king he must suffer death, and the judge passes sentence, and fixes the day of execution.

'Before that day arrives, however, a brother of the man condemned goes to the king, and says, Sir, I am a brother of the man condemned for murder. Your law is a good one. It must be enforced. My brother is guilty, and ought to suffer death. But will your Majesty allow me to *suffer in his stead?*

'The king thinks. He says, 'This man is not guilty: but his brother is. But if he is willing to suffer *for* his brother, what evil will arise? My subjects will see and feel that the law is *good*, and that it will be enforced. The *guilty* one ought to die; but if this man is willing to suffer for his brother, the same purpose will be answered.'

[illegible] the law he has a right so far to alter it, as to allow one to die for another. One must die. This the king cannot alter, and be a man of truth; but he may be a man of truth and consent that one, if he be willing, should die for another.

'Now, my children, very much such a plan was adopted by the infinite God, that mankind might be saved. He had said 'The soul that sinneth, it shall die.' That is, be punished forever, sinners were to go down to hell and be tormented to all eternity. '*Last Hours of the Lord Jesus Christ.* pp. 30. 31.

To the above may be subjoined the following paragraph from p.33.

'This then was the plan adopted by God, that salvation might be offered to mankind. The same ends are answered by the death of Christ that would have been answered, had all mankind suffered to all eternity. This plan God, as a God of truth, could with propriety adopt. He could not repeal his law. He could not pass by sin. It must be punished. But another might suffer in the room of sinners, and thus a foundation be laid to offer pardon to all such as would repent and believe on Christ.'

The whole force of this statement and reasoning depends on the truth and correctness of the two following hypotheses—

1. That the divine declaration—'The soul that sinneth it shall die,' implies that he who made the declaration cannot be a God of truth if he pardons the transgressor without inflicting the deserved penalty on him, or on a voluntary substitute.

2. That it is consistent with the declaration, and with justice, to inflict the penalty or an innocent substitute, if he voluntarily offers thus to suffer.

It will therefore be proper to exhibit the divine declaration, with its connexion, as it stands in the Bible.

The declaration is made as a part of the answer which God deemed it proper to give by his prophet to the people who asked this question—'Doth not the son bear the iniquity of the father?' In his reply God says—'*The soul that sinneth it shall die.* The son *shall not* bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.' Ezek xviii. 20. 21. Now what could be more clear than that this declaration, 'The soul that sinneth it shall die,' was designed to teach us that no one person shall be punished for the sin of another, but that every one shall suffer for his own sin, unless he repents? So far are these verses from teaching that a sinner cannot be forgiven, unless an innocent person will suffer as his substitute, that they clearly assure us that if the wicked *will turn from all his sins*, and do that which 'is lawful and right, he shall live, he shall not die'—that is, he shall be forgiven, and not be punished. If we take the declaration without any regard to its connexion, it is surely very far from implying that an innocent person might suffer as a substitute for the guilty; for 'the soul that sinneth' and the innocent substitute are very different characters; hence the declaration 'The soul that sinneth it shall die' entirely precludes the idea of substitution. Besides, what greater absurdity can be named than the hypothesis, that the sins of a person may be *punished* according to their deserts and then on that ground be *freely forgiven?* Punishment and pardon are opposites; and the one excludes the other. When a crime is punished, it is not forgiven; when it is forgiven, it is not punished. What remains to be forgiven after all the punishment which sin deserves has been inflicted?

'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;' that 'he loved us, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' But it was as a martyr for the truths which he came to reveal that he suffered,—and not to endure as our substitute the punishment due to our offences. It appears to me very far from the truth to say that any just 'purpose' of punishment is answered by inflicting the penalty on an innocent person as a substitute for the guilty. How is it possible that the justice of God, his abhorrence of sin, or his regard to his law, should appear in *punishing the innocent?* If the writer of the extracts which I have quoted has a vile son, and a good son, let him try the experiment, and see what must be his own feelings while punishing his good son as a substitute for the guilty brother. Perhaps the good son would not give his consent to become the substitute. But are not the advocates for substitated punishment under a mistake in supposing that the consent of a proposed substitute would render the punishment just? Can the consent of an innocent person render that just which in its own nature is unjust or wrong? The sufferings, of Christ, however were of such a nature that we are required to 'let the same mind be in us,' that was also in him. Peter says he 'suffered for us, leaving us an example that we should follow his steps;' and John having alluded to the fact that Christ 'laid down his life for us,' proceeds to say, 'we *ought* also to lay down our lives for the brethren.' Would these things have been said had the sufferings of Christ been of the nature of substitued punishment? If 'the same ends were answered by the death of Christ that would have been answered, had all mankind suffered to all eternity,' what possible occasion can there be for Christians to 'follow his steps' or to be ready to lay down their lives as he did his? And has not the death of Christ rendered the punishment of the impenitent perfectly needless? What need can there be of more punishment, if the sufferings of Christ have answered all the ends that could have been answered by the endless sufferings of all mankind; God assures us that he has no pleasure in the death of the wicked.' It seems to me unquestionable that there has been a gross mistake as to the nature and purpose of Christ's sufferings.

FOR THE REGISTER AND OBSERVER.

### CAPITAL PUNISHMENT.

Mr Editor,—In your paper of the 16th and 23d instant are communications on the subject of capital punishment, from a correspondent styling himself Livingston, which deserve a passing notice. They are published in a paper, whose *principal* object, if I am rightly informed, is to communicate moral and religious information and instruction;—they ought therefore, to be substantially correct in attempted statements of facts, and tolerably fair in the way of argument. I should have thought, they might have been left, without comment, to be judged of by the good sense of those, who have, at all, reflected on the subject, had not *you*, Sir, the responsible editor of the paper, seen fit to give them with a single exception, the sanction of your approbation. 'Our correspondent Livingston,' you say, 'whose able remarks on the punishment of death are concluded in this day's Register, has saved us the labor of reviewing the proceedings of the Legislature on this subject.' As I understand your meaning, you have been saved that labor, because your correspondent has *substantially* expressed your own views. If such is not the correct meaning of your language, I can assure you it will give me unfeigned pleasure to be corrected.

I thank you for not admitting, that the action of the Legislature was influenced by party considerations. I am surprised to see the charge roundly asserted by your correspondent, and have reviewed the proceedings of the Legislature as far as I had the means, for the purpose of ascertainng whether there were any foundation for it, and I do not hesitate to say, that, as far as I can discover, it is entirely gratuitous. There is not, so far as I can see, the shadow of a pretence for it.

It is, however, it seems, to be made a party question, if your correspondent is authorised to speak for those who are opposed to the punishment of death. Indeed, I am not certain, that the inference from his remarks is not, that the party is already organized. 'They have for some time felt it their duty to concentrate their influence upon the Legislature of this state' and 'they are resolved to persevere.' They are not willing to trust to an enlightened public sentiment on the subject:—the argument of the ballot-box is to be pressed into the service. The question to be asked in relation to the qualifications of a candidate for office is not, 'Is he capable? Is he honest?'—but is he opposed to capital punishment? Your correspondent, with seeming solemnity, deprecates the idea of a union with either of the present political parties. 'We most *earnestly hope*, that we shall not be driven to combine *our forces* with either of the two parties which now divide the Commonwealth.' They will march up *their forces* to the ballot-boxes, 'if necessary in the last resort;'—they prefer to fight on their own account; but *may be persuaded* (such is the necessary implication) to unite, if necessary, with one or the other of the existing political parties. In other words, if your correspondent is entitled to full faith and credit, they are in the market,—ready to be bought up by any political party, which will offer the best terms. And in order to show how good a bargain they will be for some party, we are told, that they already number in their ranks 'thousands upon thousands,' and that their 'number increases every day.'

Mr Editor, I do net believe, as suggested by your correspondent, that the friends of the abolition of capital punishment are ready to be struck off to the highest bidder. I know, for I am happy to reckon among them many of my most highly valued friends and associates, that they will do whatever is fair, and honest and upright to attain the object of their wishes; but they will not be bought and sold, at the bidding of any partisan in the commonwealth.

It appears to be intended to opperate on the hopes and fears of political aspirants for office, and to influence that amiable class of our citizens, who are too indolent to think for themselves, and therefore feel safest when acting with a supposed majority. Do *you*, Mr Editor, approve of *such reasoning?* Upon a grave and highly important subject, about which honest and men good differ, do you think it wise,—do you think it honorable or honest to make appeals to a vulgar ambition for office? No, Sir—I know you do not. You will say, as will every other honest man,—let us have *facts*,—let us have fair and manly argument,—let us have *light*, on the subject. And here I would take occasion to unite with your correspondent, in commendation of the very able and learned report of the Committee of the House of Representatives, made at the last session of the Legislature. I differ widely from the author of that report in the results, at which he arrived, yet I have derived instruction from it and thank him sincerely for his labors.

Your correspondent, Mr Editor, is a man of tender conscience, according to his own account of the matter. Speaking in the name and behalf of the new party, which is to be, he remarks in his first communication—'Feeling as we do, we can not be blamed, we ought to be tolerated, at any rate we are determined not to be prevented from exerting ourselves, by our pens, by our tongues, by our active cooperation, and, if necessary in the last resort, by our votes, to throw off a burden, under which our *convictions* and *consciences will not allow us to rest.*' Now, all that is very well, if your correspondent had only been content to abide by it. If you will turn to his second communication, you will find the following words—'as the city of Boston has, for sometime, been infested with incendiaries, *and as its Representatives saw fit to assume the responsibility of insisting upon Capital punishment as a sure means of preventing that crime*, the House, very properly, as I think, deemed it best to allow them full liberty to try the experiment' &c. It is wrong, *in every case*, to inflict the punishment of Death,—your correspondent's conscience will not allow him rest, until the burden is thrown off, and yet the House of Representatives, *very properly, as he thinks*, especially as the Boston delegation assumed the responsibility, struck out the section, which provided for the abolition of that punishment in the case of arson! The House gave them full liberty to try the *experiment! Experiment*, forsooth! as if the punishment of death for the crime of arson were some new invention! Your correspondent extracts from a Report on the same subject, made by a committee of the Senate, the following sentence, which he styles *extraordinary! strange!* remarkable! 'If there is any government, civilized or uncivilized, which has thought it safe to dispense, in all cases, with the punishment of death, they (the committee) have no knowledge of it.' He thinks, or affects to think, it passing strange, that such could have been the fact,—especially, as he says, the means of better information were within the reach of the committee, at the very moment the report was read at the Senate board, and had been accessible to the committee, through the report made to the House, for more than a month. The charge is—either culpable ignorance, or wilful falsehood. Now, Sir, I am not going to enter into any defence of the intelligence or honesty of the Committee of the Senate; they must fight their own battles. This, however, may be remarked,—that it is pretty apparent on the face of it, that the report of the Committee of the Senate was written, after the able report of the Committee of the House had been published, and it would be strange, if the Committee should not avail themselves of any information thus placed directly before their eyes, and still more strange, if they should wantonly state an untruth, which could so readily, even without the extraordinary sagacity of Livingston, be detected and exposed.

Is it not strange, asks your correspondent, that 'the honorable Committee of the Senate' should never have heard of the cases of Tuscany and Russia—to say nothing of Egypt and Rome, and those other instances, which are cited *in abundance*, from ancient and modern history, in the speech of Mr Rantoul in reply to Mr Gray?

Your correspondent, unquestionably, possesses great critical acumen; but I would suggest,—with great diffidence, however,—that he may be a little deficient in his grammar. Or it may be, that, in the heat of his pursuit, he permitted his zeal to outrun his judgment. I have been accustomed, Mr Editor, to look up to *you* as an oracle in matters of this sort, and, if I mistake the meaning of the committee in this case, the fault must lie, in part at least, I fear, at your door.

The committee, in this most *strange* and *extraordinary* sentence, say—'If there *is* any government' &c. Does your correspondent know of any? Do *you* Sir, know of any? How *is* it with Tuscany and Russia and Rome and Egypt? and where *are* those other instances which are to be found *in such abundance?* If there *is* any government, which has seen fit to dispense entirely with Capital punishment, I confess *I* am as ignorant of the fact, as were the committee of the Senate.

But I have heard, and I should think it highly probable, that the Committee had heard, of instances where the experiment of a milder punishment was tried—and for some cause or other had been abandoned. I say not, whether the experiment was abandoned, for good reasons or without cause, but the *fact* of its having been abandoned, I take to be undoubted. Neither do I say, that there never has been, or that there never will be, a state of society, when the punishment of death may be *safely* abolished in all cases. I do not think, such a state of society exists among us; but I pray God that it may come and come quickly, and your correspondent, whoever he may be, may at all times, and in all places, rely upon my hearty coopperation in all measures, which, in the exercise of my best judgment, I shall believe calculated to produce so glorious a consummation.

I took up my pen, Mr Editor, for the special purpose of making some remarks upon the course of reasoning, by which your correspondent has arrived at results, in which I cannot agree with him. It strikes my own mind as unsound and fallacious, and, if you will allow me a corner of your paper, I shall, probably, on some future occasion, attempt to show it.

I am very respectfully &c. W.

FOR THE REGISTER AND OBSERVER.

### SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 8.

#### EDUCATION IN CONVENTS.

In the Register and Observer of August last, we gave some Statistical account of the Convents and the Convent Schools in the United States. The object of the Catholic Convents is twofold; one is that they may be places of residence for nuns who have devoted themselves to a religious life, and the other is that they may be schools for the education of young females.

The importance of Convents in the Catholic system, is hardly second to that of any other class of Catholic institutions. This is frequently expressed by the priests in their publications, and is inferred from the interest which they manifest in various ways in those establishments. The influence of an education in a convent, by early impressing the mind in favor of the Catholic religion, has a lasting effect on individuals and on society.

Moreover, an education in a convent, has of late years increased in popularity in some parts of the country, chiefly because it has been said that such an education is superior to what can be obtained in other schools. In order to present a just view of the Catholics, and of what is intimately connected with their religion, in the United States, it seems proper here to introduce some remarks on female Education in convents.

The character of an education in a Convent, is to be determined by the character of the managers and teachers, by the discipline of the school, and by the course of studies there pursued. What are the characteristics of these? By duly considering them, we shall be able to appreciate the adaptation or suitableness of such an education for the stations which the pupils may afterwards hold in a Protestant and republican community.

The convents, as is well known, are under the superintendance of the bishops and priests, who alone are allowed to visit them and who often visit them as their spiritual charge, and who, as they have been instrumental in founding them, and in supporting them, and often hold in trust the legal title to the property, may well regard them with a sort of parental fondness.

Of course convents will be conducted according to the ideas of education, and according to the religious views and purposes, of the Catholic priests. The teachers are under their supervision, and the discipline and studies are in the main prescribed by them.

It seems, therefore, that female schools in convents form a part of the Papal establishment and are made subservient to the same common object, the increase of the Papal power.

Now, the Catholic priests live secluded from society, and avoid intercourse with the Protestant world especially, and seek for their plans of education the models to be found in the Catholic institutions in Europe, from which the regulations of convents in this country are copied with very little variation. Bishop Fenwick stated at the trial of Buzzell in Dec. 1834, that 'the Ursuline community is the same or nearly so, as the communities of the same order in Europe.' We should therefore expect that an education in a convent among us, would not be at all well adapted to Protestant and republican children.

The teachers themselves,—being generally nuns, devoted to a religious life, and having been from their early years secluded from the world, —deriving all their notions of education from the priests whom they respect with implicit deference, and to whom they are attached with a religious veneration, and from convent chools in other countries, which have gone on for centuries unimproved, and almost unaltered, —receiving with unquestioning simplicity and childlike reverence every direction and every suggestion from a Catholic source, when approved by the priest, and distrusting with a jealous and exclusive incredulity, any suggestions coming from those who mingle with the world, unless sanctioned by the priests, and avoiding even the opportunity of learning what is wanted and what would be useful in an education for the common relations in life, lest they themselves be contaminated by such a secular and profane intercourse,—and being, moreover, subjected by their vows, daily and hourly, to the narrow and unimproving routine of monastic exercises which lead them to despise the world which gives them their daily bread, to condemn Protestants as the offscouring of the world, and as cast out from the favor of heaven, and to be puffed up with the pride of self-righteousness;—such are the female teachers in convents; can they be suitable persons to take charge of the education of young ladies who are hereafter to engage in the domestic duties, especially in a Protestant community?

The seclusion of the convent teachers, presents a strong objection to their being suitable teachers of Protestant children, for it not only precludes them from the means of being qualified for such an office, but in reality induces an essential disqualification for it. By their seclusion they associate only with the sisters of the religious house, and with the priests. Their reading is chiefly confined to books relating to the order, and to Roman Catholic theology,—some of the most dull reading, and enough to stupify the mind of the habitual reader of them. Their daily devotional duties which are to be repeated through life, consist chiefly in ceremonies which soon become a mere form, so that the truths,

associated with the ceromonies, at best very abstract and not easily understood, become almost powerless on the mind, being separated as they are, by this unnatural state, from the practical realities of life, an acquaintance with which is necessary to enable the mind to understand those truths, to make the proper qualifications of them, and to improve in the Christian character through their genial direction and influence. They live a life which wars against their whole nature; not only against their intellect, but against their growth in rational piety and against their present comfort. They imagine that the prayers which they offer up will avail more in the sight of Heaven than if offered up by those engaged in the active scenes of life, and that the greater the number of their prayers, and the number of the beads which they count on the rosary, the larger is the amount of merit which they can claim of God. They imagine that their own souls are sanctified and peculiarly fitted for heaven; while in reality their passions, though kept from indulgence in some respects, are not regulated by the precepts of true religion, nor perfected by the harmonious proportions of moral beauty, but run into the extremes of bigotry and misanthropy on the one hand, and thus lead them to despise mankind, and to believe that the Almighty has doomed the whole race to woe and everlasting despair,—of which they have no shame in professing their belief; or, on the other hand, their passions gain the mastery over reason and religion, mar every Christian virtue, pollute every generous sentiment, and prey on the miserable devotee,—if they do not lead to acts which not even the corruptions of a convent are sufficient to stifle modesty, and render it so shameless as to conf-s-,—never relaxing their iron grasp on the deluded victim till they separate the soul from the body.

Such is the nature of the convent life to the devoted inmates, that they are not likely to be either happy, or pure or liberal or charitable. Human nature needs the freedom of the light of heaven, and the healthy discipline of mingling with the world, in order to attain those virtues. All such fancied virtues and excellences as spring up in convents, are morbid in their origin, morbid in their growth, morbid in their maturity and morbid in their fruits, like the withered plant in the hot-house, which is denied the refreshing breeze and the light of the sun.

It is true there are temptations in the world; but we do not consider these so dangerous as those of the recluse in a convent. We must through many temptations enter into the kingdom of God. Neither the world nor the convent is a place of moral ease and of freedom from the trial of our virtue. We regard the busy world, even as it is modified by man, as much more favorable to overcoming temptation, and preserving unsullied the divine image in the human soul, in which it was made, than the convent life where much more is artificial and corrupt, where in the absence of activity in the realities of life the mind is left to brood over its vain imaginations, and when there are peculiar causes to render the passions more unmanageable.

We are not to suppose that convents are without their temptations. Every page of monastic history shows their existence, and every inmate feels every day and every hour their influence and their power. If there are no temptations in convents, why is watchfulness enjoined? Why are prayers ordained? Why are confessions ordered? Why are penances required if there be no temptations and no sins? That there are temptations in a convent is evinced in the daily conversations and daily thought of every inmate from the superior down to the youngest noviciate. Walls of adamant will not prevent their entrance; a cross of wood, of ivory or of gold, will not exorcise the evil one from even a consecrated building. He enters; he is in every place where there is a human being. This personification constitutes a part of human nature, in all countries and in all ages, in all occupations and in all conditions, in convents no less than in the world, manifesting its power from our birth and continuing the exercise of it till death closes the scene. There is required watchfulness to see danger, the strong arm of principle to resist temptation, and the restraints of reason, and the directions and aids of divine grace, to prevent excess lest it destroy the soul.

We cannot agree with those who recommend *nuns* for the education of Protestant youth. We think that the life to which they have been deluded to devote themselves, under the control of the Catholic priests, as they are, renders them unsuitable teachers. If they are any where suitable teachers, it can be only for those who devote themselves to the seclusion of a convent for life. We come to the conclusion, from these general and presumptive considerations, that an education under the direction of such teachers, can hardly be expected to *prepare* a young lady, either Catholic or Protestant, for the duties which may devolve upon her afterwards in society, and that it is likely to fail essentially in the object sought by it.

FOR THE REGISTER AND OBSERVER.

### TO UNITARIANS.

'O God! with sympathetic care,
In other's wants and good to share,
Do thou our hearts incline.'

The dissemination of the great *practical truths* of Christianity, and of the *pure* and *simple* doctrines of the Gospel, as held by Unitarians, among *all classes* of the community, the *low* as well as the high, by means of the press, as well as 'the word preached,' is an object of great importance to all who feel deeply interested in the success of our denomination and the good of their fellow mortals. In this respect the Unitarians, as a denomination, have certainly done much for the middling and higher classes of the community in the publication of the Christian Examiner,—the Register and other periodicals:—and by the publications of the American Unitarian Association.

But what has been done for the *lower classes* of our denomination? By the *lower classes*, I do not mean those in absolute poverty,—but a numerous class, especially in the country, whose resources are but just enough for the ordinary support and education of their families,—who live comfortably—are respected and useful members of the Christian community:—but whose *means* are otherwise *small*.

What have we done, I say, for that large and important class of our fellow Christians? *Nothing—absolutely nothing.* They cannot afford to pay two or three dollars a year for a periodical, and our Tracts seldom reach their habitations.

In this respect we are far behind other denominations. The Methodists, in particular, furnish almost every family of their numerous societies, with some reading matter of their publication. The Orthodox too, are up and doing. The tracts of the American Tract Society are extensively distributed gratis—and the cost of them is extremely low—they have besides, many other publications of a cheap character.

The question then forcibly arises—what *can* —what *must* be done for the lower classes of the Unitarian community? This perhaps is somewhat difficult to answer. But as I have pointed out the fault, I am in duty bound to suggest a remedy.

With the view, then, of furnishing *cheap* and *constant* reading matter for our denomination—let there be issued from the press of the Christian Register semi-monthly a small quarto publication of eight pages. Let it be called THE CHRISTIAN:—and let its *character* be what its *name* indicates. Let it be printed in the *cheapest* manner—and on *cheap paper*:—and let it be afforded to classes of not less than ten subscribers, for 50 cents each per annum, *in advance* in all cases.

That it can be published for that price (without much profit) we have the evidence of several Temperance and Agricultural Journals of that *form, size* and *price*;—and the testimony of practical men on the subject.

Let the *Christian* be filled with short, plain and pertinent articles. Let a portion of it be devoted to a discussion of the doctrines which *we* believe to be 'the truth as it is in Jesus';—another portion with articles of a strictly pious and practical nature, of no milk-and-water character—but 'the pure milk of the word';—another portion devoted to Sabbath Schools:—and still another to *religious intelligence*. Let it be extensively circulated among the Unitarian Societies---(and that it can be I have not the least doubt) and what an amount of good will be realized not merely by individuals---but by the Unitarian denomination at large. It will increase their zeal in a common cause. It will give them a better knowledge of the grounds of their faith, and make them more firm and unwavering in their belief of Christian doctrines and duties. It would create new and stronger sympathies and would tend to unite societies and communities in stronger bonds of Christian *love* and *harmony*.

But is it said that it would have a tendency to injure the Register and other Unitarian periodicals?---I think not. For the *Christian* would be taken by many who now take the Register, and by thousands who have never seen it. The rich would take it to patronize it,---and the poor, because it is within their means. Is it said, such a publication cannot be supported? Far otherwise. At any rate let the experiment be *tried*. I have for a long time seen and felt the want of *such a paper*,---and I have no doubt but that it would be extensively taken and read. In the small town in which a good Providence has placed my home---containing a population of less than one thousand inhabitants---with five religious societies and four meeting houses;---and in the small, *but united*, religious society with whom it has been my happiness to worship the *one true God*---I would warrant from thirty to fifty subscribers to such a periodical, as the *Christian*---where but *two copies* of the Register are now taken.

Let, then, the rich---the influential---the philanthropic among Unitarians,---those who stand in the high places of our denomination, be up and doing---when there is such a *demand* for their exertions---and such a field of *usefulness* for their labor. Let the Editor and supporters of the Register: the directors of the American Unitarian Association; the Clergy; *all* who feel the love and zeal of Christ in their souls, *respond to this call* and take *immediate* measures for the accomplishment of so desirable an object. Let them see to it that the lower classes of the Unitarian community, *remain no longer without spiritual* and *intellectual food of a kind which will make them wiser---happier* and *better,---better* for *time* and *better for eternity*.

H. W. C.

Franklin County, Mass.

FOR THE REGISTER AND OBSERVER.

### LITERARY FORGERIES

The late ingenious attempt to pass off a modern composition as an original letter of one of our forefathers, after having furnished matter of entertainment for a fortnight, may now, I think, be turned to some profitable account. It strikes me that it shows in a very clear and satisfactory manner, how very difficult, how next to impossible it is to impose upon the world a supposititious writing of any sort, particularly of an epistolary nature. An enterprise of this kind calls for such an amount of knowledge and acquirements, such tact, and acuteness, and discrimination, such nice observation of particulars and such delicate perception of character, in short, such versatility of talent and universality of information, that complete success in it can be looked upon as little less than miraculous. A letter, in order to appear natural and genuine, must contain so many names of persons and places, so many facts, dates, and circumstances, so many incidental views of the state of the times, and so many allusions to the character and opinions of individuals, that the chances of successful fabrication are few indeed, and the chances of detection manifold.

It is true such forgeries may be so ingeniously executed, as to succeed for a time, and impose on large numbers, particularly of the less informed and discriminating. This we know was the case with the forgeries of Ireland and Chatterton; and the epistles of Phalaris passed for genuine till they were subjected to the searching criticism of Bentley. It is evident too that the chances of detection are diminished if the spurious composition is promulgated at a considerable distance from the place in which the writer purports to have lived. If the Danvers letter, for example, had first appeared in a newspaper printed in Illinois or Missouri, it might no doubt have been more generally received as genuine, and longer eluded detection. But even there its success could not have been universal or permanent. Even in those distant regions, so far removed from the ostensible scene of the transaction, there would be found emigrants from this part of the country, or perhaps some few natives of those states, interested in historical research, and familiar with the ecclesiastical affairs of that day and the spirit of those times, who would have seen through the forgery. At all events, the letter would have been copied into our journals here, and then its exposure would have been inevitable, as the event has shown.

Now to apply these remarks to the Epistles of St Paul. We have fourteen letters purporting to have been written by this distinguished apostle to the Gentiles. And what we observe concerning them is this—that they are full of the circumstances and details that we have remarked above as characteristic of genuine letters. They are full of the names of persons and places, full of particulars, allusions, hints and references. Now an impostor, in fabricating such letters, would have studiously avoided all these details, and dealt entirely in generalities; or he would have mentioned persons, places and occurrences that no one had ever heard of; or, by introducing actual events and real personages, he would himself have furnished the materials for his own detection and exposure; since, as we have seen in the case of the Danvers letter, no care, no ingenuity, no extent of historical information, is sufficient to guard entirely against slips, inadvertencies, and involuntary contradictions.

In regard too to these letters of St Paul, it is well known that we have a contemporaneous history, evidently written by another hand, covering partly the same ground with the letters, and narrating facts and occurrences to which the letters familiarly allude as well-known events. There is a remarkable, yet evidently undesigned coincidence between the history and the letters, and a perfect correspondence and harmony running through them, by which they mutually confirm each other's genuineness and authenticity. These letters have been scrutinized by the most keen-sighted critics and tortured by the most virulent enemies, with the hope of finding them tripping in their facts and dates. But all in vain; not a single instance of the kind has been pointed out and proved.

It is likewise worthy of note that we happen to have two spurious letters, forged in the fourth century, and ascribed to St Paul, which corroborate all that has been said. What is remarkable about them is, that in one there is an entire absence, an utter want of those minute details and incidental allusions which we have stated to be characteristic of genuine letters; while, in the other, although there is plenty of such details and allusions, yet they relate to persons, events, and things, that no one had ever heard of before, and that can be found in no history, authentic or fabulous.

The obvious, the only inference, to be drawn from the above statements is, that the Epistles of St Paul are genuine and authentic. And if this fact be once admitted, then the conclusion is irresistible, that the Christian religion is true; for the letters imply everywhere the reality of the great facts on which Christianity is based.

A. Y.

### RULES RELATING TO CONTROVERSY.

Extract from the Preface to Letters on the Difficulties of Religion; by Catherine E. Beecher.

'What is the best method of promoting *right intellectual views* of truth and duty and that *right state of heart* which will lead men to practise what they know to be right.

In answering this question, there seems to be two sets of rules that may be practised upon; one set, which if followed, will produce the *most good with the least evil*; and another, which will produce *the most evil and the least good.*

The first may be called, rules founded upon Christianity and the laws of the human mind, of which the follwing are selected as a specimen:

As the prejudices, feelings, and bad passions of men are the greatest obstacle to correct intellectual views of truth and duty, make it a point as much as possible, to avoid all that shocks the prejudices, wounds the feelings, or excites the passions of men. Let the discussion be confined to *principles*, avoiding all personalities, especially in a public discussion, for it is the *truth* and not the combatants in which the public has an interest.

Always give credit to an opponent for sincerity and good motives, in all points where he professes them, until you come so near omniscience as to be able to detect exactly all the combinations of motives and feelings that may blind a man's mind. And when it is certain that a man is not honest in his professions, let the knowledge of it suffice, without broaching it to him to excite his wrath, or to the world to call for their sympathy towards him, as a denounced and injured man.

Never use satire, sneers, severe rebukes, or invidious epithets, toward any man or body of men, whose intellectual views you are aiming to correct; lest a sense of injury, anger and personal ill will, blind the intellect and warp the judgment.

Always be fair in stating the opinions and arguments that are to be controverted, and never allow a triumphant, self-sufficient and overbearing manner, to mar the efficacy of the arguments and facts that may be opposed.

If truth demands an exposure of the evils of opinions and practices, take pains to show that all which is good and desirable, in those who advocate these opinions or practices, is understood and appreciated; thus securing the influence which true fairness and candor obtains, and preventing the feeling of unjust disparagement. At the same time, if there are evils, or mistakes, or wrong feelings and conduct, visible in the advocates of the views you defend, candidly acknowledge them, offering also the proper palliations.

If one of two motives must be attributed to opponents, the one bad and the other good, and it is uncertain which is the true motive, always suppose it to be the good rather than the bad one, remembering that 'charity thinketh no evil, and hopeth all things.'

Of the second set of rules for enlightening the understanding, and influencing men *to do what they know to be right*, the following may serve as a specimen.

First, get a man into a passion. To do this most effectually, exaggerate as much as possible, all the evils of the opinions or practices he advocates, and omit entirely all that is valuable or desirable in what he esteems or defends. Then exaggerate as much as possible, all the excellencies of your own side, and never allow that there is a single thing wrong or capable of improvement, in any thing you or your party say, or feel, or do.

Intimate quite openly to your opponent, that the reason why he and you differ so much is, that you have more intellect, or more freedom from prejudice, or more piety than he has.

If in this process you find your opponent gets angry, assure him that he is thus excited, because his consience tells him, he is in the wrong and you are in the right.

If the discussion is a public one, use no delicacy in spreading before the public all the facts, mistakes, imaginary bad motives, such as fear of man, prejudice, love of ease, desire of selfish gratification, pride, envy, or malice, that you may fancy can instigate him to the course he takes; especially do this, if your opponent is a professed Christian, or a minister of the Gospel; at the same time contrasting his conduct and motives with his profession, in the most exaggerated colors. Always assign the worst possible motive for all you think is wrong.

If in this course your opponent gets so excited as to lose his self-command, and rails at you and perhaps treats you with personal abuse, instantly assume the attitude of a persecuted man, be meek and patient, and bless while he curses, and receive his blows without returning them; thus securing the sympathy of the many, who always take the side of the suffering party, whether right or wrong.

Should the discussion be one which involves great interests, so that the community are thrown into a blaze, and reason and judgment are blinded by passion in both parties, if some men of candor, kindness, discretion and piety step in, and try to soothe the combatants, and refuse to take sides with either, or to defend either, till the matter can be conducted in a more Christian manner, turn upon them and denounce them as *fence-men, time-servers, dough-faces, policy-men*, and any other such epithets as are calculated to make them angry, and throw them into the ranks as committed partizans.'


## CHRISTIAN REGISTER.

BOSTON, APRIL 30, 1836.


### THE WESTERN MESSENGER.

We perceive that in consequence of the lamented illness of Rev. Mr Peabody of Cincinnati, the *Messenger* is transferred from that place to Louiville, Ky. where the April number, which we have received, is published. It is edited, as we understand, by Rev. Mr Clarke.

A portion of the number, according to the design of the work, is devoted to Unitarianism and an examination of the doctrines from which its advocates dissent, and to the present state and prospects of Christianity (as held by Unitarians) in the West. There is another subject also which finds a place in this number of the Messenger, and is treated in a fearless and honest manner; viz. SLAVERY. It would hardly be supposed, here, that, in a populous town in a slave state—and such is Louisville in Kentucky—a journal depending for its existence, in great part, on local favor, would speak a language on this subject so frank and bold as we find it to to be in the *Messenger*.

The Editor says that he heard of Dr Channing's book on Slavery from all quarters, before it reached him; and saw, besides various brief notices, favorable or otherwise, 'Remarks on Channing's Slavery,' by a citizen of Boston, before he saw Dr Channing's work. The Editor of the Messenger thus comments upon the 'Remarks':

The substance of this reply seems to be—'Dr Channing is a divine—therefore, a mere theorist—therefore he had no business to write on this subject. I am a practical man—I judge of things by my five senses. In theory, slavery is no doubt bad—but in practice it is very good. No doubt it is all wrong—who denies it? But then it gives us sugar and cotton. It came to us from the Past, let us send it on to the Future. Let us leave it to our children to attend to—if there is danger and evil in it—let it fall on their heads. Let Dr Channing keep to his preaching, and not meddle with these matters.'

At length the Editor of the Messenger received Dr Channing's book, which he pronounced to be in 'thought unanswerable—in expression clear, concise and strong—in spirit not merely *religious* but *Christian*.' And we beg our readers, in calling to mind the sensitive feeling that has existed among us upon this subject, to mark the following statements:

How many there may be in Massachusetts that would object to such a publication, we know not—but this we know, that in Kentucky their number is very small. We are not afraid to discuss this or any other subject; we are not in the habit of using a gag-law; if a man has any thing to say, let him be independent, and say it. We may not agree with him, but we will not shut up his mouth. The people of Kentucky have never been afraid of discussing this subject, or having it discussed before them. We have heard lectures, we have participated in debates, in which every thing was said that could have been spoken in a free State. The excitements which raged through the land during the last summer—the threatened insurrections in the South, may have made it necessary to restrict this liberty in some places. But there was no part of the Union so free from that agitation, so calm, so self-possessed, as Kentucky. Dr Channing, therefore, is in great error with respect to one slave-holding State, at least, when he says, (p. 105,) 'In the slave-holding States, freedom of speech is at an end. Whoever should express among them the sentiments respecting slavery which are universally adopted through the civilized world, would put his life in jeopardy, would probably be flogged or hung.' We nowise feel either our back or neck to be jeopardized by writing and printing this article. And we think we may assure Dr Channing, that when it becomes dangerous for him to speak his mind in Boston, he may come to Kentucky, and say what he will—so he keep to his present courteous and gentle manner of expressing himself.

The writer then proceeds to make copious extracts from 'Channing's Slavery,' and, among other parts, he selects that which answers what he denominates 'the sophisms, by which we sometimes see the evils of the system of slavery denied.'

We have copied these Remarks from the Messenger as a part of history, on a subject which is every where talked about and written about, but one which we have, of late, avoided, and which we are not desirous to meddle with, till we can see some prospect of good to be effected by the discussion of it.

### FREDERIKA MISCA.

The *Mauch Chunk Courier*, Pa., of last week, has been sent to us containing a reprint of an article communicated some time since for the Register, relating to the above named lady, followed by remarks in which among other things it is said:

'The article from the Boston Christian Register is an ingenious fabrication, well calculated to mislead the public, and aid its author in extracting money from the pockets of the cofiding christian—frequently from the poor, whose charities when given ought not to fall into unworthy hands. When we consider the habits and conduct of this market woman; her disgusting appearance and manners—her quarrelsome disposition—the manner of her life---occupying for years a tenement almost in common with her dumb beasts---we are really astonished to find her attracting so much notice abroad, among strangers, and practicing so successfully upon their credulity.

It is true we believe, that she has got possession of the land mentioned---and probably purchased it with the funds she has collected. She has also commenced the foundation of a building which she says is for a church.

As for the rest of her story, which some one in Boston has glossed up for her, it is a sheer fabrication. The valley of Mahoning has been settled for more than 50 years, and its early history which we collected and published several years ago in the Courier, is truly interesting.

It is pleasantly situated, but is far from being naturally rich in soil or minerals. The land is what is usually called red shell, or shale, and the slate quarry and coal bed, which Misca describes, is a species of this rock, and of course worthless. There are two small streams which flow through the valley and empty into the Lehigh, on which are erected several mills. The inhabitants are principally German; they are industrious, and many of them since the improvements have been commenced on the Lehigh, and a market opened for their products at this place, have acquired considerable property, and are now making money off of their farms. They have established schools among them, and have regular preaching in their several congregations.

The writer concludes with the consoling assurance to those who have contributed to Misca's schemes, that 'they have been egregiously imposed upon, and that, whatever her pretensions may be, she is neither a *Saint* nor a *holy Virgin*.'

### PERILS OF THEOLOGICAL STUDENTS.

In the *Presbyterian* there is a selected piece under the above title, signed 'Village Pastor,' which embodies most of the dangers that have been alleged as besetting students in Theology. The substance of the piece is as follows:

1. Theological students are in great danger of being so much engrossed in study as to neglect the culture of personal holiness. Their *studies*, though connected with religion, are not religious—they are not adapted, in themselves, to cherish religious feeling, nor is it their design. Indeed, there is need of more watchfulness and effort on their part, if they would maintain warmth of religious feeling, arising from the very circumstance that their studies are *apparently* religious. Hence, they often substitute ardor in these studies for more direct and necessary means of grace. This danger is enhanced by the loud demand which is made for high intellectual attainments in ministers.

2. Another danger to which students in theology are exposed, is a spirit of unholy rivalry destructive to every thing like love to God and love to man.

3. There is a dangerous opinion which students sometimes imbibe and against which they ought to guard, namely, that the seminary is the place to attend particularly to the mind and not to the heart. When an individual becomes actually engaged in the work, then he will have a good opportunity to make special efforts to become ardently devotional; but if their theological course was characterized by low attainments in piety, by an unsteady and imperfect zeal, the probability is, that they never will be any thing but drones in the Lord's service.

4. Theological students are in great danger of indulging in levity and trifling, and therefore, of forming habits of trifling. They feel secluded from the world; hence, they are prone to throw off that restraint which they impose upon themselves, while in the presence of the ungodly.

5. They are apt to listen to sermons, merely as critics. They thus not only deprive themselves of the spiritual benefit, which they might have obtained, but assist in enfeebling that teachable disposition, which is one charm of the christian character.

6. Students are in danger of misimproving the means of grace which they enjoy. They frequently go directly from recitation to public prayers in the chapel, and by so doing, come to consider it in the same light that they do a recitation; that is, as a duty merely, and therefore they are liable, by force of habit, to be unengaged in spirit at other times of social and public prayer.

7. Theological students are engaged in the study of the Bible, in the original languages, merely as an effort of the mind, to acquire a knowledge of those languages. Hence, they are in danger of reading it merely as a mental exercise at the time of private devotion.

The objects of the following communication are such as every one must approve; and we would say nothing to discourage Mr Osgood's efforts. We understand, from good authority, that he is entitled to the confidence of the benevolent and religious public; but each one must judge, from the representations he gives of those objects, how far it is the duty of people in this city and neighborhood to aid in promoting them.

### AN APPEAL TO THE BENEVOLENT.

The efforts now being made for seamen in Boston are truly interesting, and the results will doubtless be such as to afford satisfaction to all engaged in promoting their moral and religious improvement.

I had the satisfaction of addressing the seamen in both places of worship last Sabbath, and was happy to find a very attentive audience at each place.

I also addressed three Sunday schools, and in each place I stated the object of my visit to the United States: and through each paper, I wish to intimate my design.

I have been requested to appeal to Christians, and to all the benevolent of every denomination for aid in erecting a building in Montreal for a seamen's chapel, and other important objects, also to solicit donations in books for Sunday schools and libraries among the destitute in the new settlements in Canada.

I have received testimonials from the Mayor and several respectable Ministers of religion in Boston, which I trust will be satisfactory.

The President and professors of Dartmouth College have also given me their testimonials. Dr Mussey of Hanover, Mr Pierce 9 Cornhill, Boston, and the Rev. Dr Fay of Charlestown have kindly offered to receive donations for this design.

That God would open the hearts of the rich, to give liberally, is the prayer of the public's humble servant,

Boston, May 2d, 1836. T. OSGOOD.

MARIA MONK. In the *New York Observer* of last week, the Editors say—'we propose next week to commence the examination of the credibility of *Maria Monk's* Disclosures.

### AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. acknowledges the receipt of the following sums in aid of the funds of the Association.

One Hundred and Fifty Dollars from the Providence Auxiliary Association and individuals in the Rev. Mr Hall's, and Rev. Mr Farley's societies.

Twenty Dollars from ladies of the Rev. Mr Sewall's society in Danvers, an annual subscription to the Agency Fund.

Thirty Four Dollars from the Auxiliary Society in Watertown.

Thirty Dollars from the Auxiliary Society in Lynn.

The Secretary would remind the Officers of all the Auxiliary Societies of the importance of closing all unsettled accounts with the Treasurer of the Parent Association before the Anniversary, on the 24th instant, with reference to his annual report.

The Treasurer of the A. U. A. acknowledges the receipt of Forty Dollars from ladies of the Rev. Artemas B. Muzzey's Society in Cambridge-Port to constitute him a life member.

He also acknowledges the receipt of Thirty Dollars, from the ladies of the Rev. Amos Clarke's Society in Sherburne to constitute him a life member of the Association.

And Thirty Dollars from the ladies of the Rev. Mr Barry's Society in Framingham, to constitute him a life member.

Nathaniel West Esq. of Danvers has, for some time, been a Life Member of the Association, notice of which was accidentally omitted at the time when it should have been given.

### CHRISTIAN EXAMINER.

The present number contains a review of 'Roget's Animal and Vegetable Physiology considered with reference to Natural Theology,' the fifth of the Bridgewater Treatises, and, the reviewer says, 'one of the best of the series.' The reviewer seconds the efforts of his author to win and assist mankind 'to become acquainted with nature, convinced that the knowledge of nature is one great step towards the knowledge of God.'

The second article is on the 'Education of the People,' suggested by a French work of *Matter* on the reciprocal Influence of Manners and Laws. The article is written with ability and gives full evidence that the writer has made the subject of it a study. He thinks the clergy have a duty to perform of which they have been only to a small extent aware, viz. that of more direct instructions relating to the social state and tending to social progress.

We have not been able to read all the articles. The fifth is a learned examination of the "Meaning of the Title 'Angel of Jehovah.'" It is the continuation of the discussion of the question—'Whether the Duty of the Messiah be a doctrine of the Old Testament;' a discussion which might be deemed superfluous, if certain ingenious and learned men did not still maintain the affirmative. As long, 'says the writer,' as such an argument is insisted upon by high living authority, the 'Christian Examiner' must not regard it as unworthy of an investigation.

Miss Martineau's Miscellanies are reviewed in the seventh article and are spoken of with great, but not indiscriminate praise. The reviewer gives good reasons for his words of commendation.

A Glasgow publication called the *works* of Dr Channing is noticed with due severity, as got up without Dr Channing's knowledge, and containing things he did not write; to say nothing of other unauthorised liberties taken in the compilation of the volume.

### OUR CORRESPONDENTS.

It appears from a communication on Capital Punishment, on our first page, signed W. in answer to *Livingston*, that the writer does not admit that L. is correct in all his statements or fair in all his arguments. W. also infers, from the manner in which we spoke of the communications to which he replies, that we have given them 'with a single exception, the sanction of [our] approbation.' We do not blame him for his inference. Editors are often guilty of sins of omission in addition to those of commission.

We disclaimed a belief that the proceedings of the Legislature were influenced by party considerations: and perhaps we ought to have disclaimed any participation in a plan to make capital punishment a party question, in election to offices, at any future time.

So far are we from being ready to threaten any party proceeding, that we would not *give* it the least countenance, and regret *that it has* ever been suggested. But this is *a matter* in which members of the present *legislature* have an interest only in *common with* others. We disclaimed (and did it *with* full sincerity) what related to the influence of party considerations in the proceedings of the Legislature on capital punishment, and supposed it would be inferred that it *ought* never, in our opinion, to be regarded as a party question. If this opinion was *not* even implied before, we now give it explicitly.

There is another particular in which our correspondent W. places us on the ground of our responsibility, to which we must advert for a moment. We allude to his remarks *upon the* use made by *Livingston* of the *following* sentence in the Report of the *senate's* committee; viz. 'If there is any *government* civilized or uncivilized, which has *thought* it safe to dispense in all cases with the *punishment* of death they (the committee) have no knowledge of it.'

The author of the communication signed *Livingston* expressed surprise at this sentence, since information on the subject was within reach of the committee, and to be found even in the Report, on the same subject, of a committee of the other House, &c. He evidently understood the sentence to mean that *no government has thought it safe &c.*, which seems to us the natural and obvious meaning, unless one

were looking for a special limitation of time in the verb *is*, as applied to a government, instead of an affirmation of indefinite continuance. The government may be the same for ages, whatever changes there may have been in the rulers and whatever modifications there may have been in the laws. We think that few readers whether grammarians or not would suspect any difference in meaning between the two forms which follow: If there is any government which has thought it safe—&c. If any government has thought it safe.

We presume, however, that he is right in his construction, in view of the intentions of the committee; but we hope we shall not lose all credit with him, as a grammarian, for falling into the same mistake, relative to the language of the Report, as did our correspondent L.

Having inserted a reply to *Livingston's* leading argument against the punishment of death founded in a denial of the right of Government to inflict it, since government is legitimately derived from the people composed of individuals, who, not having a right to sacrifice their own lives, cannot impart to others a right to take them away,—and having inserted also a reply to his comments on the legislative proceedings of our Commonwealth, we *cry—peace*. The subject is one which ought to be discussed with great forbearance. As to our own opinions we have often expressed them plainly, as we have supposed; and the result of all our reasoning upon moral and religious grounds and upon facts is, that the punishment of death ought to be abolished; that it should be the last resort in the formation and execution of a penal code, and should never be inflicted for any crime, till other punishments have proved inefficacious, and there is full reason to believe that taking the life of the criminal will effect, in promoting the safety and well being of the community, what other penalties have failed to effect.

THE YOUNG MOTHER, OR MANAGEMENT OF CHILDREN IN REGARD TO HEALTH. By Wm. A. Alcott, Author of the Young Man's Guide, and Editor of the Moral Reformer. Boston: Light & Stearns, 1 Cornhill. 1836.

Though this volume is designed particularly for mothers, upon whom the care of their offspring devolves for several of the first years of infancy, and furnishes a guide relating to the government of their children in regard to cleanliness, diet, exercise &c. yet it contains a great deal of wholesome instruction for adults, by which they may profit. They will find in it, or may deduce from it all the most essential rules for their own observance, in order to preserve or restore the perfection of the physical man, and will be led to see and feel how intimately physical and moral purity are generally united. We give no analysis of the work; but so far as our opinion is of any value, we give it freely. It is, we think, one of the most valuable family books that can be procured.

MR LUNT'S DISCOURSE AT THE INSTALLATION OF REV. GEORGE WHITNEY.

'But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' 1 Corinthians, II, 14.

Mr Lunt's object, as expressed in his own words, is to 'follow out the suggestions of the text, and to explain the grounds, and advocate the advantages, of a *Spiritual Philosophy*.' The following extract from the introductory part of the Sermon contains a climax at once simple, just and striking, and the thoughts are happily amplified and illustrated in the sequel of the discourse.

An acquaintance with the outward world, in its thousand various forms, is in fact an introduction to God the Creator. We trace the foot steps of his Power wherever we move. We see the designs of his Wisdom and the provisions of his Love on every side. So when we turn to ourselves, surely our bodily frames, which are 'fearfully and wonderfully made,' or look inward upon the mind and heart, contemplate our capacities of thought, emotion, action, we find yet stronger intimations of Divine Intelligence. But when we consider our higher nature, our spiritual constitution, that 'spirit of man' which was of old so appropriately called 'the candle of the Lord;' those instincts of the soul which impel it upward to God and forward to eternity; those two internal senses, as they may be called, faith and hope—one the soul's eye by which it discerns things distant and immaterial, and the other the soul's foretaste of the joys prepared for the righteous in another world; those desires within us which earth cannot satisfy; those affections which find no adequate and worthy objects here below upon which to bestow themselves;—when we consider this part of our nature, we feel that we are more immediately in the presence of God; we perceive the very bands by which he has united us to himself; we are examining the contrivances which he devised and appointed to draw us to himself; and we must acknowledge that here lies the true knowledge, the crowning science.

MR. STEBBINS' ADDRESS BEFORE THE BOWDOIN STREET YOUNG MEN'S PEACE SOCIETY.

This address on a subject which we would not at any time neglect, was mislaid when we were noticing the new publications, and we have not room to say what we wish concerning it. We mean to say it next week.

ERRATUM.—In last week's Register in the Editor's remarks under the head of GEOLOGY, last line but one in the piece an error of the press escaped correction—viz. *philosophy* for *philology*. The reading should be 'champion of philology.

## OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. MARY-ANN CALDWELL.

Died in Framingham, Mrs Mary-Ann, wife of MrJacob Caldwell, jr formerly of Stow, aged 25. The following is a hastily penned sketch of her last days, taken from a private letter written by an acquaintance to a friend.

She bore her illness with great calmness and Christian resignation. Her mind was tried at first by doubts and fears about her preparedness for the future world, but by meditation, by reading the word of God, and prayer to Him for more light and hope, these gradually wore away and were succeeded by a strong and cheering assurance that she should be pardoned and accepted of her Father. She was undoubtedly pained by the thought of what she would have to leave behind her; but her mind was mainly engrossed by the prospect before her and the destiny that awaited her. She spoke little, if any, of this world, but was ever ready and desirous to talk of that which she was so soon to see, and of which she strove earnestly in her spirit to obtain some distant glimpse, before she was ushered into its unseen realities. Light seemed to dawn upon her mind as the flesh grew weak. In her slumbers she was favored with a vision of angels on one occasion, and at another of her Savior which seemed sent to cheer her on her way and beckon her to the bright mansions of the blessed. She bore all her sufferings without a murmur, and felt that she needed and deserved them. She felt an assurance that God would pardon and accept her, which seemed to diffuse an angelic smile over her countenance during the few last days of her life. There was no longer presented to her view the dark valley of the shadow of death, but the glorious mansions of the New Jerusalem. The thought of leaving so early the endearments and hopes of life must at times have tried her spirit; but she spoke not of them nor wept at parting from them. She could receive the caresses of her dear little child, hear its prattling and see its playfulness without a tean and even with a smiling countenance. She felt anxious that her religious belief and views might be carried out further, and strengthened for the trial that awaited her. Her prayer was for more light, and God gave it her; and there was that in her soul which the world knew not of; and, much more, which the world could not take from her.

MRS. ANNE WELLS.

In the Register of last week we copied from the Connecticut Courant a short obituary notice of Mrs. Wells, said to have been written by Mrs Sigourney of Hartford. On the day the Register was published we received a request from a correspondent to publish that notice, accompanied with the following remarks, in which it will be perceived allusion is made to it.

FOR THE REGISTER AND OBSERVER.

The subject of the obituary notice from the Connecticut Courant, well deserved all that is there said of her—how rarely, alas, can this be affirmed of *obituaries*, which are so frequently but the panegyrics of partial friendship! I had hoped to see a more extended portraiture of the character of Mrs Wells:—and except for a conciousness of inability to do it justice, would have attempted it myself. Besides, I too might have been partial:—and partial from a cause which could not operate upon the writer of the obituary—sympathy with her peculiar religious opinions. Mrs Wells was a Unitarian—openly—avowedly—fearlessly: yet charitably and candidly as is beautifully said by the writer of the obituary, who is an Episcopalian Here is another illustration of what every true follower of Jesus must rejoice at, that vital religion—'*the spirit of Christ*,' while it may exist amid every variety of speculative faith, binds together—the hearts of those who differ most widely in mere opinions, by the silken bonds of Christian love. Let us be grateful that in the life and death of such an one as Mrs Wells, tried as she was by 'the test of long and severe sickness,' God has given both to those who united with her, and to those who differed from her in their interpretation of His [illegible] those views which *we* cherish, to sanctify the character and to sustain the soul to the last.

She has gone! The home, in every relation of which she exhibited an example beyond all praise, and to the inmates of which she was peculiarly dear, has experienced a loss the greatness of which, lapse of time will only the more distinctly reveal. And yet, *she is not lost*! That lofty and generous soul—that gentle and devoted spirit—that affection which burned with so pure a flame—that wholesome and rational piety, which in her was manifested in so questionless a form—these are not lost—no, nor ever will be! Already are they living, growing, unfolding themselves beneath a clearer sky, advancing with a more rapid and successful march In such a life—in such a death, how rich the materials of consolation! Gone, indeed she has from us: but who so selfish, as to wish to recall that glorified spirit from its high and bright career! Lord, help us rather, so to follow the steps of the pious dead, that our feet may never stumble on the dark mountains! F. A. F.

## CONGRESS.

In the Senate on Monday April 25' Mr Webster reported a Bill from the House to authorize the Secretary of the Treasury to act as agent of the U. States in all matters relating to their stock in the Bank of the U. States, with sundry amendments, ordered to be printed.

Mr Webster, also, from the Committee on Finance, reported the following resolution, which was considered and agreed to.

Resolved, That the several Heads of the executive Departments be directed to report to the Senate their several and respective opinions upon the justice and propriety of increasing the compensation of all or any of the clerks in their respective departments, and if they deem such augmentation proper and necessary, in any case, that they state their opinions of the reasonable amount of such augmentation.

Mr Davis, from the Committee on commerce, reported a bill to amend the several acts for the relief of sick and disabled seamen, and the Reprot was ordered to be printed.

The bill to appropriate the proceeds of the public land having been taken up, Mr Walker moved to amend the Bill, so as to render the division of the proceeds in proportion to the representation of the States in the Senate and the House of Representatives.

The amendment was negatived—Yeas 6. Nays 37.

In the House of Representatives.—Mr Cambreleng, by leave of the House, reported, from the Committee on Ways and Means, a bill, making a further appropriation of one million of dollars for the suppression of Indian hostilities in Florida.

The bill was then read and committed, and subsequently passed.

Mr J. Q. Adams presented the joint. resolutions of the Legislature of Massachusetts, in favor of the distribution among the several States of the proceeds of the sale of the public lands.

In the Senate, Tuesday 26, Mr Morris presented the proceeding of a large meeting of citizens of Cincinnati, suggesting the propriety of admitting Texas into the Union, and moved to refer it to the Committee on Foreign relations. Some objections being made, the proceedings were laid on the table.

Mr Davis, pursuant to leave, introduced a bill to amend the act intitled 'an act to amend the several acts imposing duties ou imports;' which was read a first time.

Mr Davis moved the second reading of the bill, and said it required a word of explanation.

The bill now introduced is to meet an unexpected construction of the law. The second section of the law, after providing specific duties for carpets, baizes, &c. says, 'and upon merino shawls made of wool, all other manufactures of wool, or, which wool is a component part, and on ready made clothing, fifty per cent.' Worsted goods were imported into New York, and not being otherwise provided for in the act, the collector decided that they were manufactures of wool, and fell under the above provisions. The importer thought otherwise. He admitted that worsted is made of wool, but denied that a cloth made of worsted was a manufacture of wool. He paid the duty, reserving to himself the right to sue for the excess, and recover it back. The suit was instituted, and has lately been decided in the Supreme Court of the United States; and although we all here, when the law was made, believed what was made of wool was a manufacture of wool, yet the Court decided that worsted cloth was not a manufacture of wool, and therefore that worsted shawls were not embraced in the provisions refered to.

The object of this bill is only to restore the legitimate purpose and meaning of the act of '32; otherwise injustice will doubtless be done to both wool grower and manufacturer, as goods will be contrived for various purposes, and be extensively introduced under this construction of the law.

In the House of Representatives, the bill to authorize the President to accept the services of volunteers was taken up, and on the question of concurrence in the amendment, which provides for rai sing an additional regiment of dragoons, or mounted riflemeu, it was concurred in. Yeas 144 Nays, 32.

In the Senate on Wednsday, the bill making appropriations for the naval service was taken up, and the amendments increasing the appropriations, reported by the Committee on Naval Affairs, were considered in Committee of the whole, and concurred in. Increase from $1,974,178 to $2,544,338.

On the question of ordering the bill to be engrossed, Mr Hill called for the yeas aud nays, and the bill passed, yeas 35, nay Mr Hill.

The bill from the House making an additional appropriation of $1,000,000 for the Seminole war, was read a third time and passed.

The bill for distributing the proceeds of the *public lands* was taken and after some amendments not affecting the general merits of the bill, it passed. Yeas 25 Nays 21.

In the House of Representatives, the bill to authorize the President to accept volunteers, and to raise an additional regiment of dragoons or mounted riflemen, was read a third time and passed.

In the Senate on Thursday, the resolution of Mr Buchanan, instructing the Committee on finance to inquire into the expediency of authorizing the President of the U. States to contract with L. Persico for furnishing two groups of statuary to complete the eastern front of the Capitol, was taken up, the resolution was agreed to.—The navy appropriation bill, and the bill making additional appropriation for the Seminole war, were read a third time and passed.

In the House of Representatives, the navy appropriation bill with the amendment introduced by the Senate, was taken up, committed, and the amendments ordered to be printed.

In the Senate on Friday, Mr Webster, from the Committee on finance, reported the general appropriation bill from the House, with amendments; also, without amendment, the bill providing for the salaries of persons therein named.

Mr Benton offered a resolution, requesting the President to cause the Senate to be informed, whether any branch of the public service had suffered, or was likely to suffer injury, for want of timely appropriations. The resolutions was laid on the table. The [illegible] the battle of Plattsburgh, was or dered to be engrossed. Adjourned to Tuesday.

In the House of Representatives, unsuccessful attempts were made to introduce resolutions in favor of Texas, and on several other subjects, for consideration. The House afterwards proceeded to the consideration of private bills, and at half past 4, adjourned to Tuesday.

The House had agreed to adjourn from Friday to Tuesday for the purpose of ventilating and purifying the Hall. The Senate were expected to do the same.

May the process have a whole some influence on the coming legislation!

## INTELLIGENCE.

DOMESTIC.

*The Navy Appropriation Bill*, which has passed the Senate, contains among its amendments the following appropriations:

| | |
|---|---|
| For a Dry Dock at Brooklyn, | $180,000 |
| Completing steam vessel now building at N. Y. Navy Yard, | 150,000 |
| For powder magazine at N. York and Boston, | 19,200 |
| For the Coast Survey, | 80,000 |
| Hospitals, | 45,000 |

Also, a section authorizing an Exploring Expedition to the South Seas, under the direction of the President.

*Apprehended difficulties with the Indians on the Western Frontier.*—The Secretary of War, under date of 16th inst. in reply to an inquiry on the subject from the Military Committee of the House of Representatives, states that 'various reports which have reached the department, lead to the belief that the Indians on the Western Frontier are in a state of considerable uneasiness, and that disturbances with them are anticipated,'

The protracted hostilities and partial successes of the Seminoles in Florida, are too well calculated to increase this uneasiness, and hasten a general Indian war.—*N. Y. American.*

*United States and Texas.*—It is stated in the New Orleans Post, that General Gaines has received orders from our Government to preserve a strict neutrality in the contest going on between the residents of Texas and the Mexican Government; and that *armed emigrants* from the United States, going for the purpose of interfering in this war, will not be permitted to enter Texas.

*Treaty with Mexico.*—The Washington Globe contains a proclamation by the President, publishing a convention entered into between our government and that of Mexico, on the 3d of April, 1835, the object of which is to confirm, and provide for the execution of two conventions previously entered into between the two governments, viz. Jan. 12, 1828, and April 5, 1832, for fixing and exactly designating the boundary line between the two countries. This last convention has been recently ratified by the two governments, and the ratifications were exchanged at Washington April 20, 1836.

*Desertion of United States Troops.* New Orleans, April 14.—It was currently rumored yesterday that the companies of the U. S. troops lately sent from Jefferson barracks to Fort Jessup, to protect the western frontiers, had deserted to the Texian army. This is not improbable, as they had some four or five weeks past made overtures to the provisional government of Texas, to be received into the regular army of that country.

*Kentucky.*—At a Whig convention held at Lexington on the 19th ult. Gen. William H. Harrison was nominated for President, and Francis Granger for Vice President. The convention nominated an electoral ticket, and passed a resolution in compliment to Mr Clay, for his eminent public services, expressing their regret on hearing of his determination to retire from the councils of the nation, and declaring the united voice of his political friends in favor of his continuing in the service of the state.

*Trade to Singapore.*—Official information has been received at the Department of State, through the Charge d'Affaires of the United States at London, that the right of American citizens to trade with Singapore under the provisions of the commercial convention between the United States and Great Britain, is admitted by the British Government, and that by the terms of the act of 59 George 3, chap. 54, framed for the purpose of carrying that convention into effect, American citizens have the same right of trading to Singapore as they have of trading to Calcutta, Madras, and Bombay; namely, the right of clearing out from any port of the United Kingdom for Singapore, with any goods, wares, or merchandize which may be legally imported from the United Kingdom to the said settlement, in British ships.—*Washington Globe.*

*Col. Crockett.*—The Cincinnati Whig states, on the authority of a gentleman who had arrived in Cincinnati, from Texas, and who saw Col. Crockett, three weeks previously, lying ill, at the house of his brother in law, in Texas, that the Colonel was not dead, but that he was slowly recovering from his wounds. The Whig says:

The gentleman who brings this news is known to a number of our citizens, who believe him to be a man of veracity. He states that Crockett was left upon the battle ground at St. Antonio, covered with wounds, and as the Mexicans supposed, dead. That after the Mexicans had abandoned the place, Crockett was discovered by some of his acquaintances to be lying among the slain, still exhibiting signs of life. He was immediately taken care of, and conveyed to comfortable lodgings, (as before stated,) where his wounds were dressed, and every attention necessary to his recovery paid him. He had received a severe gash with a tomahawk on the upper part of the forehead, a ball in his left arm, and another through one of his thighs, besides several minor wounds. When the gentleman, who brings this intelligence, left his brother in law's house, Crockett was doing well.

*New York and Philadelphia.*—The intercourse between these two cities is now such by the Camden and Amboy Rail Road, that a resident of either may leave home between 5 and 6 o'clock in the morning, arrive at the other city by 2 o'clock, P. M., set out on his return at 4 o'clock, P. M., and reach home on the same evening. Fare each way three dollars.

*A Good Example.* The Stockholders of the Worcester Railroad have voted not to accept a report of a committee recommending running the cars on Sunday.

*Fire on the Worcester Rail Road.*—A small barn, situated close to the Boston and Worcester Railroad, in Needham, took fire on Thursday last week from the sparks from a locomotive engine, employed in conveying a train of merchandize cars. The fire was communicated to the dwelling house adjoining, and both were consumed. The buildings were not of great value. The chimney of the engine, when it left Boston for Worcester, was covered with the usual netting to prevent the escape of cinders, and no engines are allowed to travel without this covering. The netting, however, on this occasion, by some accident, became so much clogged up, as to obstruct the draught of the chimney, and the engineman was obliged to remove it. When the engine reached Framingham the netting was replaced upon the engine, but during the short period of its being removed, the accident took place.

*A lad killed by a Panther.*—The Ogdensburgh Republican relates the following melancholy incident, the particulars of which are given by the father of the boy who lost his life. He was only 12 years of age, and was hunting near Black Lake. His father had promised to come to him on hearing the report of his gun, which he did, and found his son lying in the paws of a panther, the panther wagging his tail, and appeared much pleased with his prize. The boy told his father he had shot at the panther and wounded him, when the animal sprung and caught him before he could retreat; and as there was no chance for his life he advised his father to fire, and make as good a shot as possible. After hesitating what to do, he fired with a deadly aim at the panther, but before the animal died, it succeeded in tearing the boy to pieces.

*Slavers on the Coast of Africa.*—Capt. Bryant, of ship Sea Mew, arrived at Portland on Tuesday, in 50 days from West Coast of Africa, states that a British man-of-war had arrived on the coast, having taken about twenty Spanish slavers, the crews of which, to the amount of about four hundred, had been landed at Prince's and St Thomas's Islands, where they were dying daily for want of provisions, and begging for food and a passage from the Islands. [illegible] taken would not justify the exercise of mercy towards them, that policy may well be questioned which may drive such reckless beings to acts of piracy and murder the most appalling, if the means of vengeance came in their way.

The Philadelphia United States Gazette announces the sudden death of the Hon. Mr Manning, a member of the House of Congress for South Carolina, which took place in that city on Sunday evening last.

*Centennial Celebration.* The inhabitants of Springfield are making preparations to celebrate the 200th anniversary of the settlement of that town, on the 25th inst.

*French Indemnity.* The instalments of the French Indemnity now due, are probably before this time on their way to the United States, in specie. Each instalment, after deducting 250,000 francs for French claims on the United States, will amount to 3,916,666 francs. Four instalments out of six, we believe, are now due. Consequently the amount to be received at this time is 15,666,664 francs, or about $3,000,000. *N. Y. Jour Com.*

*Florida.*—The Washington Globe contains the following information of the failure of the Indian campaign thus far. The enemy was no where to be found.

We have a letter from Florida of the 12th of April, which informs us that General Scott had marched through the Indian country, and had reached Tampa Bay without being able to bring the Indians to a battle. The Indians had broken up and fallen into straggling parties. General Scott's division had been fired upon from a hammock by one of these parties, and twelve men killed; but such was the nature of the ground, that it was found impossible to overtake them—nothing was seen of them but the smoke of their guns. Gen. Clinch returns, it is understood, with five hundred men, to the Withlacooche, in hopes that the Indians will embody, and that he may bring them to action.

The correspondent of the N. Y. Courier and Enquirer in a letter dated Tampa Bay, April 12th, after speaking of several contemplated movements of the forces under Eustis, Scott and Clinch, adds: 'There are a great number of sick here from the several divisions of the army. The embarkation of the friendly Indians commenced yesterday, and will be gone through with in the course of to-day. Apparently they have left their old haunts without regret—but, 'stoics of the wood' that they are—'men without a tear'—if ever they feel, they seem to scorn the least betrayal of emotion.

*Texas.*—Extract of a letter, of a late date, from a gentleman in New Orleans, to his friend in this city.

'The Texas business is making some noise here at this moment. Santa Anna is driving Gen. Houston before him. The garrison of La Bahia, or Goliad, as well as that of San Antonio, have been cut off almost to a man. Houston, with a small force, much exaggerated I imagine, is falling back behind the Colorado. My opinion is, they will nearly be exterminated. It has become a war of fanaticism, and they fight *hasta el cuchillo*. there is some danger of our neutrality being compromitted in the contest. At all events our supply of specie is cut off, and there is quite a pressure. It may be set down as an undoubted truth, that, with an enormous banking capital here, there is less than a million and a half of specie in the city. What do you think of that? If Spain acknowledges the independence of Mexico, *Havana and Porto Rico* will become the great entrepots of Mexican commerce, instead of N. Orleans. This will be felt as a severe blow to the commerce of the city; indeed it is felt already'—*Nat. Int.*

NOTICE.

The next Annual Meeting of the Worcester Sunday School Society will be holden at the Hotel in Lancaster, Wednesday 11th inst. at 11 o'clock A.M. for the transaction of business. The public services will commence in the meeting house at 1 o'clock P. M. When the report will be read and addresses made.

Worcester May 4th 1836.

A. HILL, *Secretary.*

## MARRIAGES.

In Providence, R. I. by Rev Mr Hall, Mr David Reed, of Boston, Proprietor of the Christian Register and Boston Observer, to Miss Mary Ann Williams, of Newport, youngest daughter of the late Howell Williams, Esq. of Brooklyn, Conn.

In this city, in Hollis street Church, by Rev. Mr Lothrop, Mr Julius Spencer Morgan, of Hartford, Conn. to Miss Juliette, daughter of Rev. John Pierpont.

In Cambridge, Edward Elbridge Salisbury to Abby, eldest daughter of the late Edward Phillips, Esq.

## DEATHS.

In Charlestown, on Monday morning, Miss Catharine Bradish, in the 83d year of her age.

In Skowhegan, Me. Rev. E. Schermerhorn, 32.

Feb. 15, at the head of Harris Bay, Prince Edward Island, Margaret Bourgeois, a native of Louisburg, Cape Breton, 110. She was present at both the sieges of that once celebrated town.


WEEKLY LIST OF NEW BOOKS.

THE Hamlets, by Miss Martineau—1 vol 16mo.
The Way to do Good, by Abbot, 1 vol. 12mo.
House I Live in, 1 vol. 16mo.
Dr Bedell's Works, 2 vols. 8vo.
Poems of William B. Tappan, not contained in a former volume
Lacon, new Edition—Or many Things in few words; addressed to those who think; by the Rev. C. C. Colton, A.M.
The Bridal Gift, bound in watered silk variety of colours
Miss Beecher's Letters on the Difficulties of Religion.
Poor but Happy.
The Village Blacksmith.
The Farm Yard.
Peep of Day
Paris and Parisians, by Mrs Trollope, 1 vol 8vo.
Terrible Tractoration and other poems, 1 vol. new ed.
Biographical Sketches of the Fathers of New Eng.
The Empress, a novel, by G. Bennett, author of the Albanians
Didactics, Social, Literary, and Political, by Robert Walsh, 2 vols.
A Treatise on Special and General Anatomy, by Wm. E. Homer, M.D. 2 vols.
The Young Mother, or Management of Children in regard to Health; by William A. Alcott; author of the Young Man's Guide, &c.
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JAMES MUNROE & Co. have for sale the following with many other approved Juvenile books for Sabbath Schools.
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The Parent's Present
Ellen and Mary, or the advantages of Humility
The Happy Valley
Happy Days
Sister's Gift 2 vols.
Patrick Clary, or the Young Irish Emigrant
The Carter Family, or nine pence a week is how much a year
Mary Smith, or the poor little girl who knows how to do good
Memoir of Ann L. Boutelle
The Carpenter's Children, a N. E. story
The Carpenter and his family
The Village Boys; or stories to persuade boys not to quarrel
Down the Hill, by old Harlo
Religious Consolation
Wayland's Moral Science, abridged
Holiday Present, being a variety of stories
Stories and Hymns for little Children
The Lark's Nest
George and Lucy, or Self Denial
The Disobedient Children Punished
The Boy in Prison
Touch not—Taste not
The Best Friend
The Monkey
The Cloud; or look beyond it
The Glow worm
The Bow in the Cloud
The Busy Bee
The Rusty Needle
The little Scholar Learning to Talk
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JUST published by LEONARD C. BOWLES, 147 Washington street. On Spirituality of Character. By E. Q. Sewall. Being No. 102, 1st series of the Tracts of the American Unitarian Association. m7

VIEWS OF THE WORLD FROM HALLEY'S COMET. A Discourse delivered in Paradise street Chapel, Liverpool, September 27, 1835, by James Martineau—third edition, for sale by RUSSELL, SHATTUCK & Co. m7

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J. DOWE, 130 Washington street, has just received an assortment of Sunday School library and Juvenile Books—Polyglott Bibles and Testaments, some in rich bindings—Bible Atlases; Sund ay school Maps—Maps of Palestine on rollers. Also a variety of Juvenile Books and Testaments which will be sold at reduced prices for gratuitous distribution.

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SELECTIONS Illustrating the Christian Faith and the doctrine of Immortality &c. with an Introduction by Rev. E. S. Gannett.
—Also—
The Sacred Offering by Mrs Jevons.
A Book for the Sunday School Teacher.
This day published by J. Dowe, 130 Washington street. a 9

RICH AND POOR BOYS.

THE Subscriber has in Press, a new work, entitled 'Rich Boys and Poor Boys,' by Mrs Hofland; to be out in about a fortnight.
BENJ. H. GREENE, 134 Washington st.
a 29 3t

MIDDLESEX HIGH SCHOOL IN CAMBRIDGE. This school is to be opened for Young Ladies, on Monday the 6th day of June next, in the House formerly the Mansion-House of Judge Dana, and lately owned and occupied by Bishop Hopkins. The Trustee of the above School have engaged an experienced and successful teacher, Mr David Mack, now Preceptor of Friends Academy at New-Bedford, as Preceptor. Applications for the admission of pupils may be made to either of the Trustees, viz. J. T. Buckingham, Isaac Livermore, A. B. Muzzey, R. M. Hodges, Charles Everett, Aaron Rice, J. B. Dana, J. L. Brigham, or to
SIDNEY WILLARD, Pres. of the Trustees.
Cambridge, April 27, 1836.

TERRIBLE TRACTORATION.

TERRIBLE TRACTORATION and other Poems, by Christopher Caustic, M D., Third American Edition. Just received by James Munroe and Co. Boston Bookstore, 134 Washington st. apr 30

SUNDAY SCHOOL LIBRARY.

THE list of New Books commenced in the last Register is now continued, so far as they have been received. BENJAMIN H. GREENE, 124 Washington street.

No. 2.
Rich Boys and Poor Boys, by Mrs *Hofland*, (now in press.)
Poor but Happy, or, the Villagers of Ban De La Roche.
Sketch of my Friend's Family.
Hebrew Customs.
The Shepherd of Salisbury Plain, new edition.
The Good Son.
The Autumn Walk.
Amelia Finley; on the careless Reading of the Bible Reproved.
The Errand Boy
The Parent's Present
NB. All the above are bound volumes.
—ALSO—
The following valuable publications of the 'Boston Sunday School Society.'
Ellen and Mary, on the advantages of Humility
The Happy Valley
Happy Days
Sister's Gift 2 vols.
Patrick Clary, or the Young Irish Emigrant.
The Carter Family, or nine pence a week is how much a year.
Mary Smith, or the poor little girl who knows how to do good.
The above, together with a great variety of Books of an approved character, not here mentioned, will comprise as good an assortment, as can be found in the city. ap. 30.

LACON, NEW EDITION.

LACON, or Many Things in Few Words; addressed to those who Think. By Rev C. C. Colton, A. M. For sale by Munroe and Co.
Boston Bookstore 134 Washington st. apr 30

THE WAY TO DO GOOD—just received by JAMES MUNROE & CO. The way to do Good, by Jacob Abbott, author of Young Christian, Corner Stone, &c. Boston Bookstore, 134 Washington st. apr 30.

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

TRUSS MANUFACTORY.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he has removed his place of business to the house where he resides, No. 395 Washington street, opposite Avon Place, corner of Temple Avenue, upstairs, entrance in the rear.

This arrangement will enable him to be in constant attendance. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father, Deacon Gideon Foster, has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at the above place, where a room is provided for all those who call.

The undersigned does all his own work himself, and every thing is done in a faithful manner. All individuals can see him alone at any time at the above place.

☞ Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.
J. FREDERIC FOSTER.
a 23 tf

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

*GALL'S WORKS*

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street.
m 19 tf

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published, comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by
m5 8t RUSSELL, SHATTUCK & CO.

*NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.*

THIS day published by JAMES MUNROE & Co 3d edition of Channing on Slavery, with additions. 134 Washington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. m 5

## POETRY.

FOR THE REGISTER AND OBSERVER.

### A PRAYER.

Help me, my God, to lift mine eye
  Up to thy holy throne:
To raise my thoughts above the sky,
  Where thou dost dwell alone.

Help me in every form I see,
  In every sound I hear,
To know the great Divinity,
  And feel that thou art near.

Too oft has passion held his sway
  Within my yielding breast;
My holy feelings forced away,
  And broken all my rest.

Help thou thy feeble, sinful son,
  To gain a nobler power,
To struggle till the fight is won,
  E'en till the conquest hour.

Then holy hope, and heavenly peace
  Shall dwell within my heart;
Then all my inward strife shall cease
  And sorrows all depart.

AGAPA.

FOR THE REGISTER AND OBSERVER.

### INSCRIPTION

*For a picture representing a boy urging his reluctant sister to cross a brook with him.*

Sister, come! though foaming white
  Sweeps the racing stream along,
Shrink not thus with pale affright,
  Sure my foot, my arm full strong.
See! how bright yon flowery shore,
  Grass and trees how green and gay,—
One bold step, and all is o'er,
  Sister, Sister, do not stay!

Now ye roam the flowery green,
  Happy ones in careless glee,—
Gazing on this simple scene,
  Other scenes thought brings to me—
Lo! Death's broad, swift-rushing river,
  Ye, as I and all, must breast,
Well may mortal 'neews quiver,
  Human weakness shrink confest.

On your Savior's arm firm leaning,
  He shall lead you safely o'er,
And, from every peril screening,
  Set you on the heavenly shore.

D. H. B.

## BIOGRAPHICAL.

[From the Herald of Peace.]

### MEMOIR OF ANTHONY BENEZET.

At the important crisis, when, on the 5th of September, 1774, the delegates from the colonies met at Philadelphia to consult on measures in relation to the impositions of Great Britain, Mr Benezet was induced to visit many of the deputies in congress, and endeavored to dissuade them from a resort to arms, in the benevolent hope that they might procure a removal of the grievances complained of, without involving the country in war.

In the year 1778, he issued a small work, entitled, '*Serious Reflections on the Times, addressed to the well disposed of every Religious Denomination.*' In this treatise, he laments the insensibility which he conceived to be too generally manifested by the inhabitants respecting the 'Judgment of War,' which then involved the country in distress; and he endeavored to persuade the people to cultivate a spirit of reconciliation. He closes his book in the following affectionate and feeling manner:—'Let us not, beloved brethren, forget our profession as Christians, nor the blessing promised by Christ to the peace-makers, but let us all sincerely address our common Father for ability to pray, not for the destruction of our enemies, who are still our brethren, the purchase of our blessed Redeemer's blood, but for an agreement with them; not in order to indulge our passions in the gain and delights of this vain world, and forget that we are called to be pilgrims and strangers in it, but that we may be more composed, and better fitted for the kingdom of God; that, in the dispensations of his good pleasure, he may grant us such a peace as may prove to the consolation of the church as well as the nation, and be on earth an image of the tranquillity of heaven.'

Thus unwearied was Benezet in his exertions for the good of his kind. Wherever the path of duty led, he was sure to be found. War and intemperance have, by some, been considered as closely allied; there is little doubt that the ranks of the former have been filled up by the votaries of the latter. Whatever had a tendency to abridge the comforts, increase the sorrows, or to endanger the present and eternal safety of men, was sure to arrest the attention of Benezet. He could not but discern the ensnaring influence incident to the habitual use of spirituous liquors. Observations had furnished him with afflicting evidence, that to this fruitful cause of evil might be traced many of the most distressing instances of the premature termination of human life, the overthrow of domestic happiness, and the prostration of the highest intellect. Against the employment, therefore, of that article, excepting in the *materia medica*, he strongly protested. His exertions to diminish the abuse of it were not confined to oral argument and admonition, but he conceived it to be of sufficient importance to publish, in 1778, a pamphlet, giving his views on the subject.

Connected with his opposition to the common use of ardent spirits, is an anecdote which illustrates his kind and condescending manner towards young persons, and the encouragement he extended to diffident merit. 'The late pious and excellent Jacob Lindley, when he was a youth, or, to adopt his own designation of himself, a stripling, attended a yearly meeting of Friends, held at Philadelphia. His mind had been for some time much afflicted with observing the pernicious effects of ardent spirits; and he was anxious that the religious society to which he belonged might cease to use, and prevent any of its members from being instrumental in distilling or vending them. He therefore rose, and described his feelings to the assembly, in the energetic and pathetic manner for which he was peculiarly remarkable. When the meeting adjourned, he observed a stranger pressing through the crowd towards him, which having effected, he took him by the hand in the most affectionate manner, and said, 'My dear young friend, I was very glad to hear thy voice on the subject of spirituous liquors. I had much unity with thy concern, and hope that no discouragement may have been received from its not being further noticed; and, now, I want thee to go home and take dinner with me, having something further to say to thee on the subject.' Lindley accepted the invitation; and after they had dined, Benezet introduced his young guest into a little room, used as a study, where he produced a manuscript work on the subject of ardent spirits, in an unfinished state. He opened the book and laid it on a table before them, saying, 'This is a treatise which I have been for some time engaged in writing, on the subject of thy concern in meeting to day; and now, if thou hast a mind to sit down, and write a paragraph or two, I will embody it in the work, and have it published.'

How would this good man have rejoiced to have witnessed the triumph which his principle against the use of ardent spirits has obtained at the present day in America, and the progress it has made in Great Britain.

In 1782, he published a small work, entitled, 'The Plainness and Innocent Simplicity of the Christian Religion, with its Salutary Effects, compared with the corrupting Nature and dreadful Effects of War, &c.'

As Mr Benezet defrayed the expense incurred by the printing of his publications, without deriving any pecuniary compensation for them, and was also liberal in other respects, some of his friends were apprehensive lest he should forget his own wants, in the disposal of his income. Upon being informed of this apprehension, he said, 'I lose nothing by doing so; I once sent to a religious man, in North Carolina, with whom I had no personal acquaintance, a number of my tracts, and, at his death, it was found he had bequeathed to me his whole estate, which amounted to 100*l*.' In Benezet was verified the Scripture,—'The liberal deviseth liberal things, and by liberal things shall he be supported.'

He deeply lamented the consequences which he saw were produced by the love of money, tracing to that cause many of the unhappy turmoils which often lay waste the harmony of families, and which was not unfrequently the foundation of sanguinary conflicts between nations. When he has been made acquainted with the existence of disputes between individuals, on account of pecuniary matters, he has been known to negotiate with them, by persuading one to accept less than his demand, and the other to allow more than he at first conceived right; and having thus brought them to the nearest point of reconciliation, he has paid the difference out of his own pocket, and restored the parties to peace and intercourse, without suffering either of them to know it was purchased at the expense of his purse. His kindness and charity towards objects of distress was intuitive. One of his friends saw him take off his coat in the street, and give it to an almost naked mendicant, and go home in his shirt sleeves for another coat.

Though A. Benezet had an acute sensibility of the least obliquity in matters which, to some, would appear unimportant; he knew how to temper his reproof so as to prove that Christian meekness and love is the parent of true politeness, of which the following anecdote is a proof. For some benevolent purpose he called at the house of one of his female acquaintance, some time after her marriage, and though his young friend was in full dress for a ball, he was admitted. When he beheld her in gala attire, he drew himself into an attitude of surprise, and with regret marked in his unsophisticated countenance, he exclaimed, plaintively, 'My dear S——, I should not have recognised my amiable pupil, but that thy well known features and excellent qualities are not to be hidden by so grotesque and lamentable a disguise. Thy kind and compliant temper has yielded, at some expense to thy heart, to the opinion of others; and I love thee for the motive, though I cannot admire the evidence of it.'

He was religious without gloom, and cheerful without levity. And whilst he ardently pursued the path in which he believed duty to God conducted him, he was free from the rigor of bigotry, or the littleness of ostentation. Though 'full of good works and alms deeds,' which yielded him the gratitude of thousands, though respected for his integrity even by those whose conduct he opposed; honored at home and abroad for the purity of his motives, admired for his expanded views of the principles of eternal justice and right, which he unceasingly advocated, and beloved and caressed by his personal friends; yet none of these things moved him—he was clothed with humility under a sense of his own unworthiness, and that to grace he was a debtor. His very errors were on virtue's side. Sympathy for every thing that was susceptible of feeling, induced him to avoid the use of animal food during the latter years of his life, for which he substituted a vegetable diet,—a change of diet not suited to his time of life, when the gradual decay of his physical energy required a more rather than a less generous diet. We call it an error, because it probably shortened the period of his usefulness; and the restraint he laid on himself was not required by the most rigid rules of temperance. (See Acts x. 11—13.) Though his health was evidently declining for many months, he continued to pursue his career of goodness till about ten days before his death.

As soon as it was known that he was ill, an extensive and deep interest was excited in Philadelphia; his friends and fellow-citizens were seen crowding about his dwelling, making affectionate inquiry after him, and expressing the ardent solicitude which they felt, that he might be restored to his accustomed usefulness in the world. When it was known that his recovery was hopeless, the chamber in which he lay, and the passage that led to it, were filled with approaching and retiring mourners. His last hours were full of the most important instruction. At that awful crisis, when the character exhibits itself unmasked, and all fictitious supports give way, he taught what he had always inculcated, that humanity had nothing to boast of, that the efforts of man could shed no unfading glory on himself. The anticipated and mournful event took place on the 3d day of the 5th Month, 1784, when he had attained the age of 71 years.

When his death was announced, the expression of regret was universal. It was a day of sorrow. The afflicted widow, the unprotected orphan, and the poor of all distinctions, had lost the sympathetic mind of Benezet. The friendless tribes who wandered in the American wilderness, and the oppressed Africans, were indeed bereaved. His willing pen and tongue had ceased for ever to portray their injuries, and plead for their rights.

He disapproved of the often overated posthumous testimonies which were recorded of the dead; and, in a letter to a friend, he said, 'O! that I may have reason to believe that my name is written in the meanest page (if there is any difference) of the book of life, and I care nothing about testimonies. He requested of a friend that there should be no posthumous memorial concerning him, adding, 'But if they will not regard my desire, they may say, *Anthony Benezet was a poor creature, and through Divine favor was enabled to know it.*'

## MISCELLANEOUS.

[From the Annals of Education.]

### CALISTHENICS.

In former days, dancing was the most frequent exercise with us, and while my music master tuned his violin, or, in his absence, one of the ladies played upon the piano, an hour was spent, as I then thought, *and as I still believe*, to the profit of those engaged in it. On other days, lest there should be satiety, other sports were chosen;—blind man's-buff, puss in the corner, and hurly-burly, usually had the preference in the winter; while archery, cricket-ball, and 'I spy,' closed the summer's day. But a new system came, and old things passed away. Dancing,—that device of the devil, must be banished, and in its stead, Calisthenics must hold sway. Calisthenics! How well I remember my sensations on first hearing that word; and how soon and hard I studied upon my Hedericus for its derivation, lest some luckless pupil might ask its meaning and find me ignorant. Whatever I might think of the word, I could not doubt the exercise; my good friend, —— ——, had assured me of it superiority over all other kinds of exercise.

Forthwith from ——, at my request, a teacher came, for though I could foot it best in the dance, and no arrow surer than mine sped to the target, yet in the sublime art of Calisthenics, myself and my teachers were altogether unsophisticated. We could analyse the word, but we could not teach the sience. Under the supervision of our new teacher, Calisthenics became our morning and evening exercises. For several weeks, every thing prospered well; the pupils were willing and anxious to learn the movements; the order and the stillness of the evolutions pleased the teachers; the awkward mistakes made by the new beginners made sport for the proficients, 'and all went merry as a marriage bell.' Even I, as my eye glanced over the regular sections at their exercises, could not but confess, that movements, better fitted to exercise the whole body, and to mature and invigorate the the frame I had never seen.

But a change soon came over the spirits of our Calisthenics. One after another desired to be excused from the exercises, and when the petition was denied, they were performed as a heavy task. The cheerful laugh was exchanged for a serious brow. The monotony of the movements was tiresome, and the glee, the buoyancy of spirit, the freeness and elacticity of motion, without all of which exercise is useless, were gone. I rallied the pupils, but in vain. I devised a thousand things to give tone and interest to the exercises, but to no purpose. I had them recur at infrequent intervals, but they never came without bringing with them the saddened brow and heavy heart. In fact, my good sir, I have quite fallen out with Calisthenics; I do not believe they are what we want for the exercise of the physical system, and the relaxation of the mental powers. They take away the life and soul of exercise,—the free movement, the elastic step, the elated spirit are all gone;—and they give us only the mechanical movement of the automaton.

It seems to me that Calisthenics are unphilosophical. They give us, to be sure, the bodily exercise, which 'profiteth little,' but they fail in interesting the mind. The mere exercise is all; no end is in view, no point is to be gained that will secure the attention and keep the mind on the alert—indeed, no object is before the mind, save the bare one of getting a certain amount of physical exercise. The whole, so soon as the novelty is gone, must, from the very nature of it, become a mere routine of mechanical motion. This, every student knows, defeats the very object of exercise, for while the mind is uninterested, and the spirits flag, the movements of the limbs and body can do but little good; the pupil returns to his books with neither new interest or increased vigor.

### SOMNAMBULISM.

A French provincial paper, relates a remarkable instance of this wonderful phenomenon, which has recently occurred, in the case of a young girl sick with scarlet fever. She was about 12 years old, of a gentle and rather grave disposition. One evening, when the eruption was at its height, while her parents, an elder sister, brother, and her physician, were in her room, there being a perfect silence, she was seen to rise up to a sitting posture, in her bed, and with her face upturned, and glowing with a fervid and beautiful devotion, she sung, with a sweetness and expression stated to have been inimitable, and apparently super-human, a hymn, or invocation, to the Supreme Being. Both the music and words were her own improvisation, and are described as most exquisitely sweet and solemn, at the same time that they were perfect in their musical and poetical construction. The sentiments were of the most lofty and impressive tone, the reference to her parents, then in affliction for her sickness, being peculiarly beautiful. What rendered this strange performance most remarkable was, that she had not the slightest knowledge of music, or the rule of poetical construction, which in French poetry are of a very artificial character. The ears of her hearers could not detect a single false measure, of imperfect cæsura. Astonishment kept all silent, till she had concluded; when, on being spoken to, she awoke, wholly unconscious of what she had been doing in her dream, and retaining not the slightest recollection of the air, or words, which she had so touchingly improvised. The physician drew up on the spot, a statement of the facts, which being attested by himself and the other witnesses present, places their authenticity beyond question.

*Singular Circumstance.*—It has been frequently asserted that circumstantial evidence, when well connected, link by link, into a regular chain, is the most sure criterion from which to judge of a person's guilt or innocence; at all events it will be seen by the following circumstance, that positive evidence for once, convicted an innocent man.

On the 22d of February last, a man calling himself Joseph Tyndall, with an alias or two, an 'old acquaintance' of the police, was taken before the Mayor of this city, and charged with picking a gentleman's pocket, at the Robinson Crusoe Inn, Third above Chesnut street. After a short examination, he was committed to Arch street prison, for a further hearing. On the 24th of Feb. he was brought out, and underwent an examination, and was recommitted for a still further hearing, upon a new charge.—In March he employed council, who with a writ of habeas corpus, took him before a magistrate and entered bail in $1000, for his appearance at a stated time. He then left the city on business at Pittsburgh, and was immediately on his arrival there, arrested upon the charge of robbing the Pittsburgh Bank, on the 20th of Feb. Court being in session, he was put upon his trial at once; two witnesses swore positively to his identity, and the jury without leaving the box, found him guilty of burglary! as charged.—Tyndall made oath that he was in this city on the day of the robbery, and begged judgement to be suspended, till an answer could be received from the authorities here, which was granted, and it was discovered as we have stated, that at the time of the robbery, he was lying safe in Arch st prison.—*U. S. Gazette.*

*Sugar from the Beet Root.*—The business of extracting sugar from the Beet root was introduced into France during the reign of Napoleon, when the vigilance of the English cruisers, prevented its importation from the tropics.—After peace was established, it was said to be so profitable that the manufacture of sugar from beets was not suspended. It has been gradually increasing and promises to become an important and valuable branch of manufacture. Many experiments have been tried and improvements effected in relation to the process, and in some departments, an amount of 6 to 7 per cent. of refined sugar on the weight of the raw material, is obtained. Within a short time, the attention of some public spirited gentlemen in this country has been directed to this subject, and an agent has been employed by some persons in Philadelphia to proceed to France and obtain a thorough knowledge of the best mode of promoting the growth of the beet, and of extracting from it the sacharine matter. A loaf of sugar extracted from the beet root, was lately exhibited at the exchange in Philadelphia, which was purchased in the South of France at 9 1-2 cents per pound, and which is equal to the best loaf sugar in appearance and taste.

Life Prolonged by Civilization.—If we collect England, Germany, and France in one group, we find that the average term of mortality which, in that great populous region, was formerly one in 30 people annually, is not at present more than one in 38. This difference reduces the number of deaths throughout these countries from 1,900,000, to less than 1,200,000; and 700,000 lives, or one in 38 annually, owe their preservation to the social ameliorations effected in three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success.—*Paris Advertiser.*

Cotton for Tooth-ache.—Among the best remedies for tooth-ache, and swollen face, is cotton: put as much into the mouth as can conveniently be kept in, and in a few hours the pain and inflammation will be gone. If the swollen part of the face is covered with cotton, the swelling will soon disappear.

American Fossil Remains. Much interest was lately excited in London by a sale of some relics of the Mastodon and Mammoth of the Ohio. The British Museum, the College of physicians, and Lord Cole were the principal purchasers. High prices were realized. One piece, the cranium with two perfect molar teeth, and sockets for two more, was bought by the British Museum for £ 142.


*MOUNT VERNON READER,*

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

*From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.*

SPRINGFIELD, June 13, 1835.

Dear Sir—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. Calhoun.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

VALUABLE AND RARE BOOKS.

Just received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

LIBERAL PREACHER.

Just Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of Boston.—'A Life of Prayer.'

WORKS IN PRESS,

James Munroe & Co. will publish the following new works in a few days—
History of the Reformation, 1 vol. 16mo
Thé Hamlets, by Harriet Martineau.
No. 6 Ware's Scenes and Characters. a 23

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First.*

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By John Frost.

*This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;*—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

"This book forms an easy and popular introduction to the study of Botany."

PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

*From Rev. J. L. Blake, Author of several popular School Books, Boston.*

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

*From James Thatcher, M. D. Author of several valuable works, Plymouth.*

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

*From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.*

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortune to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

PARLEY'S HISTORIES.

1. *The First Book of History*, or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

"*The First Book of History, &c.*—This is truly an excellent work. The plan we think is new, and the execution good. It is geography and history combined; this union will be found to double the value of both."—*Vermont Chronicle.*

"This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months *in his own way*, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory page after page of the tiresome treatises in common use."—*Brandon Telegraph.*

2. *The Second Book of History;* (comprehending the countries of the Eastern Hemisphere,) with many engravings, and sixteen maps with steel plates, of the different countries. By the author of Parley's First Book of History.

Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

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RARE WORKS.

The Works of the learned Joseph Bingham, M.A. late rector of Bavaut, and sometime Fellow of the University College in Oxford, containing—1, Origines Ecclesiasticæ, or the Antiquities of the Christian Church, in twenty three books—2, A Scholastical History of Lay-Baptism, in 2 parts—3, A Dissertation on the Eighth Canon of the Council of Nice—4, The French Church's Apology for the Church of England—5, A Discourse concerning the Mercy of God to Penitent Sinners, in 2 vols. folio. Sold at auction of the late Dr Gardiner.

S. Hieronimi Opera Omnia, eleven vols. folio, bound in fine parchment.—S. Augustiana, Opera, 12 vols. folio, bound in fine parchment.

Hammond on the New Testament, 1 vol. folio, bound in parchment.

Buxtorf's Hebrew Concordance, 1 vol. folio, bound in parchment.

Wells's Commentary, 4 vols. 4to.

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Wetstein's New Testament, 2 vols. folio, fine copy.

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The above works will be sold low if applied for immediately, by JAMES MUNROE & CO. 134 Washington st. m 12

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Charles J. Hendee, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood): Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. 1 6

SELECT THOUGHTS ON RELIGIOUS SUBJECTS, by the late Rev. Roland Hill, A. M., from the London edition, for sale by
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NEW AND VALUABLE BOOKS.

Just received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

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Irving's Life of Columbus, 3 vols
La Martine's Pilgrimage to the Holy Land
Madden's Travels in the West Indies
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Poetry of Life by Mrs Stickney
Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz. Trigonometry, Geometry, Mechanics, Calculus &c.
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Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
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This day published Sartor Resartus, in three books in one vol. 12mo. a few copies for sale at subscription price by James Munroe and Co. Boston Bookstore 134 Washington street. April 9th.

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